The LUTHERAN

THEY PLAN A NEW SYNOD

Laymen lead in designing a Lutheran synod for Caribbean area

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0 CENTS

Effective Leadership

EIGHT-YEAR-OLD HAROLD was attending Bible school at Trinity Lutheran Church in Milton. Each day he came home and told what had been accomplished. He spoke of making posters, painting, story-telling, singing, and many other things. But he talked particularly about the things Sister Mary had taught the children.

One day he said, "Mother, I like Sister Mary. She's kind and nice." Another time he told me, "Sister Mary taught us a pretty song this morning."

After numerous comments like this, he came home one day and asked, "Mother, could I be a 'brother' when I grow up?"

Surprised and puzzled, I queried, "A brother?"

"Yes," he explained, eagerness taki hold of his entire countenance. "I'd li to work the way Sister Mary does wh I grow up. They call her a 'sister' so h be a 'brother,' wouldn't I?"

I explained that a boy is called past when he enters work that correspon to that of Sister Mary, but he was st certain that he would like "to do the sar work Sister Mary does when I grow up

Whether Harold will cling to his ar bition no one can tell. The important pa is that here a Christian leader impress a boy enough to make him think that would like church work as his life's o cupation. That's effective leadership.

—KATHERINE BENION

The LUTHERAN — News Magazine of the United Lutheran Church in Americ

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COVER PHOTO: These Lutheran laymen who helped plan for a Caribbean synod are (left to right) Mr. Earle Francis from St. Thomas (Virgin Islands), Dr. Darnley Petersen of Frederiksted and secretary of the Virgin Islands Conference, and Mr. Santiago Morales of Puerto Rico. See page 12 for story of recent conference, held at St. Thomas, V. I.

THE CHURCH IN THE NEWS

Minister wants to go on trial

Some Louisiana newspapermen might go to jail for saying that Lake Charles law enforcement officials had been letting gamblers operate without interference. If the newsmen are guilty, a Louisiana Methodist minister wants to be found guilty too.

The Rev. William Byrd says he has just as much right to be indicted by a grand jury as men on the staff of The Lake Charles *American Press.* He and other Louisiana clergymen, said Pastor Byrd, had charged that conduct of the public officials is "so much fiddle-de-dum and fiddle-de-dee." The newsmen were charged with defaming the character of the officials. They had said the officials were guilty of "legal double-talk."

Methodist and Baptist pastors in Calcasius parish joined in claiming to be as guilty as Kenneth L. Dixon, managing editor of The *American Press.* "If Ken Dixon is guilty of defaming the district attorney's character, so are we," they said.

Priest asked to give evidence

A Roman Catholic priest had expressed doubt about the "lily white" condition of Worcester county in Maryland. He didn't think the Worcester situation was as good as State's Attorney John L. Sanford had reported.

"Worcester County may well be as free from gambling as any other in Maryland," wrote the Rev. John Martin in The *Catholic Review.* "It depends on how free the others are. But we doubt that it is as lily white as (Sanford's) statement might imply."

Mr. Sanford had said that "the churches are responsible for the only organized crime in Worcester County, if y call gambling a crime."

A Worcester grand jury summon Father Martin to give information what he knows about gambling.

Bishop for president

Almost any American can be a bish if he has enough initiative and power persuasion to start a church of his ow A. J. Tomlinson had done that in 19(establishing a sect known as "The Chur of God." (There are several other Am ican groups with the same name.)

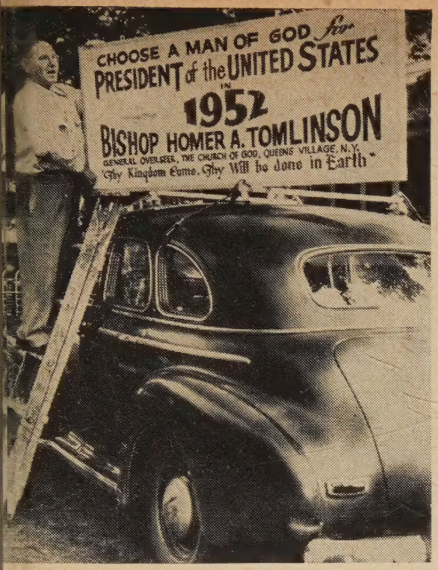
By 1951 the Tomlinson "Church God" had split into various fragmen One with headquarters in Queens Villa New York (membership 15,000) Homer A. Tomlinson as its bishop. T month Bishop Tomlinson was steaming his campaign to get elected president the United States.

His certainty of being elected, plained the bishop, is based on a prophe in the book of Daniel stating that "t Most High ruleth in the kingdom of m and giveth it to whomsoever he wil Campaign motto is "Choose a man God for president."

Earlier this year Bishop Tomlinson p posed that General Douglas MacArth be crowned "King of all Nations."

Religion in Kentucky politics

A Baptist layman, Eugene E. Siler, h won the Republican nomination for t governorship of Kentucky by "the pow of God Almighty," he said, and had be given a divine mandate to clean up t state government. He was quoting t Bible extensively in his campai speeches. "The religious life has been r


CHOOSE A MAN OF GOD for
PRESIDENT of the UNITED STATES
IN
1952
BISHOP HOMER A. TOMLINSON
GENERAL OVERSEER, THE CHURCH OF GOD, QUEENS VILLAGE, N.Y.
"Thy Kingdom Come, Thy Will be done in Earth"

TOMLINSON CAMPAIGN CAR
"Man of God"

me for many years," Candidate Siler :plained. "It's the only thing I know."
Democrats were puzzled about how to ply. Kentucky's governor, Lawrence W. 'etherby, running for re-election, is an :tive Methodist. "Suppose Siler an- ounces he is standing on the platform of :e Ten Commandments. What can 'etherby say about 'Amen, Brother ler'?" The Louisville *Courier-Journal* ggested.
Democrats said they would leave re- gion out of their campaign. It "is too :cred to inject into politics," explained :e Democratic state campaign chairman, ss Lindsay.

lergyman vs. clergyman

In Philadelphia where the Rev. Daniel . Poling, Baptist clergyman and a Re- blican, was seeking election as mayor, other clergyman got in the race this nth. A Negro Baptist pastor, Dr. Mar- al L. Shepard, was on the Democratic cket for the office of Recorder of Deeds.

World Action appeal begins this week

Reasons why the Lutheran World Action campaign of 1951 must be successful will be explained in 100 American cities and towns between Sept. 20 and Nov. 30. Opening meeting in the series is in Chicago this week.

"Our LWA dollar at work" will be the theme of the Chicago program. Speakers include Dr. S. C. Michelfelder of the Lutheran World Federation, Dr. Paul C. Empie of the National Lutheran Council, Miss Cordelia Cox of Lutheran Resettlement Service, the Rev. Carl F. Yaeger who is NLC director of the program for Lutheran servicemen.

Meetings are called "Turn in the Road" conferences. Each will begin with an afternoon session in which Lutheran World Action leaders will meet with pastors. Then comes a dinner meeting to which each congregation in the area is asked to send representatives. Speeches on World Action will be made, plus questions and discussion.

In midsummer World Action contributions had reached 50 per cent of the 1951 goal of $3,300,000.

Welcome in San Francisco

The mayor of San Francisco, Elmer E. Robinson, was on hand to welcome Lutherans when they returned to the King George hotel to open a center for men and women in the armed services. During World War II the National Lutheran Council had operated the whole hotel. This time only the main floor rooms and mezzanine will be used. (But servicemen get a 20 per cent discount on rooms in the hotel.)

From noon until 10 P.M. each day the center provides a large lounging room, game room, reading and writing room, chapel, and room for counseling with the service-center pastors. The Rev. J. Henry

THE MAYOR WAS THERE
Mr. Robinson welcomes Service Pastors Meyer and Sohn

Meyer, ULC (formerly of Elizabeth, New Jersey), and the Rev. Edwin C. Sohn of the Missouri Synod are in charge.

A center in the parish building of First Lutheran Church (ULC) in San Diego opened Sept. 9. Several other West Coast cities (Spokane, Seattle) will probably have centers soon. In areas where there are numerous training camps for servicemen there will be centers similar to those operated during the war.

Seminaries open strong

There were nearly 700 young men in classrooms of nine United Lutheran Church theological seminaries last week. It was an all-time record, twice the prewar average.

Reason for increased enrollment is that "G.I. Bill of Rights" for U.S. army veterans had paid college expenses of a few million young Americans who otherwise would have had no chance to prepare for professional careers.

From 100 theological seminaries of 38 denominations came reports of 21,876 students for the ministry enrolled t fall. The number was slightly above record-breaking enrollments of 19 With an estimated 15,000 American c gregations without pastors, the new cruits would be welcome.

Ministers without churches

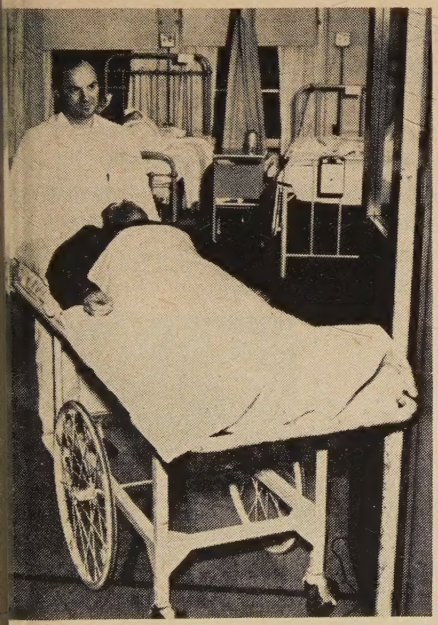
Not every young man with a theologi seminary diploma in his possession g into the ministry. And not all who go stay in.

There are 281,251 ordained minist in the United States, according to *Yearbook of the American Churches* p lished this month. Only six out of (166,891) are "actively engaged in ligious work." Many are disabled or tired. Some are teaching school. So sell insurance, carry the U.S. mail, or h jobs as office managers. Although gaged in secular employment they k their ministerial standing in their nominations.

United Lutheran pastors stay in par ministry much more faithfully than

American average. Of 3,868 clergymen now on the church's clerical roll, 2,781 are in congregational ministry (but 24 of them in congregations having no connection with any ULC synod). There are 105 chaplains, 305 in general church work (professors, administrators), 79 missionaries, 449 retired from active duty.

ULC clergymen unable or unwilling to find parish assignments number 66. Those in secular employment but who keep on the rolls of synods number 73.



STUDYING FOR THE MINISTRY

Boston hospitals this summer 50 students for the ministry worked in hospitals to learn the art of pastoral care of the sick

WCC tackles headquarters problem

This week a 25-member committee was to hold its first meeting on the question of where the headquarters of the National Council of Churches should be located. Meeting is scheduled for New York City on Sept. 20.

The big council, a merger of 12 interdenominational agencies, has hundreds of executives, thousands of employees. Offices are now scattered in a variety of buildings in New York City and Chicago. A dozen Ohio, Indiana, and Illinois communities have been suggested as good places for the headquarters.

Chairman of the committee which will try to solve the problem is Dr. Harold E. Stassen, president of the University of Pennsylvania. Among members are President Franklin Clark Fry of the United Lutheran Church, Dr. P. O. Bersell of the Augustana Lutheran Church, and President Alfred Jensen of the Danish Lutheran Church.

Interest in where the council offices are to be located has been stirred up by The *Christian Century,* interdenominational magazine. The *Century* is eager to get the headquarters away from New York which it calls "an alien city," and away from the influence of top executives of the member churches (whom it calls "the higher denominational brass").

Churches get together

There are two churches that can't get membership in the National Council of Churches because they do not acknowledge "Jesus Christ as their divine Lord and Saviour." Before long there may be only one of these churches: Unitarians and Universalists were moving forward this month toward a federal union.

"We are hopeful," said a Universalist spokesman, "that in time the result will be a united liberal church."

This month the Universalist Church assembly approved the federal union plan by a 249 to 7 vote. It had already been approved by the Unitarians. "Within two years I expect to see the federal union consummated and the two churches will be teammates," said Dr. Frederick May Eliot, Unitarian president.

The federal union means that the educational, public relations, and publications departments of the two churches will be merged. Congregations and state organizations of the two churches will continue separately but will co-operate.

Unitarians (membership 78,100) emerged from the Congregational Church in New England about 150 years ago. They do not believe in the deity of Christ. Universalists (membership 62,927) were established under the guidance of a Methodist evangelist, John Murray. Universalists have made modest membership gains in recent years. Unitarians have lost in membership.

Don't agree with Dutch

Segregation of races is God's will, the Dutch Reformed Synod of South Africa had declared. "The fact that Scripture does not express itself clearly about races is no indication that God does not wish to maintain the national and race differences which he brought about himself, c that we should be called on to ignor those differences."

The World Council of Churches ha hoped to send a delegation to Sout Africa to talk over the segregation que tion with the Dutch Synod. But the cour cil was unwilling to send an all-white del gation, and the synod wouldn't invite non whites to come.

The Lutheran Bapedi Church of Sout Africa didn't agree with the Dutch Syno The Reformed Church statement is a mi representation of Scripture by a section c the white population "who seek to use th word of God as a cloak to maintain en slavement of the native people," said th Lutherans this month. The segregatio policy, they said, "is a total repudiatio of the meek and lowly sacrifice made b Jesus for humanity."

CLEANUP IN HARLEM

The East Harlem Protestant Parish, co-operative project of six denominations in N York City's dirtiest slum, organized 40 volunteers this summer to sweep the c streets. It was intended as an example to others in the community. City sanitati department furnished brooms. The Rev. Norman O. Eddy (center) helped sweep

World News Notes

Virtue pays off

There hadn't been many times when a defeated enemy got such generous peace terms as Japan was given this month. United States insistence on gentle treatment of the conquered foe had gone a long way in persuading all but the three Communist countries to sign the treaty in San Francisco on Sept. 8.

The pact with Japan "is a peace of justice and reconciliation," the delegate from Pakistan emphasized. The delegate from Ceylon quoted the words of Buddha, "Hatred ceases not by hatred, but by love."

It was no secret that the U.S. wanted good terms for Japan as part of the bid to bind Japan into the anti-Russian alliance. But the fact that every non-Communist country represented at San Francisco had consented to sign the treaty was recognition of more than the common desire to close ranks against Soviet aggression. It indicated that in a world very tired of quarreling the demonstration of a kindly spirit could command glad approval.

Skid lifted on Chiang's China

Some of the biggest stealing in history had been accomplished by Chiang Kai-shek's Nationalist government of China while that government was being defeated by the Communists in almost every battle. Some details of the theft were coming out this month as two Chinese Nationalist officials told their story.

The two Chinese had asked the U.S. Department of State to let them stay in America after Chiang's government ordered them back to Formosa. They would be executed if they went home, they said.

To straighten up the record, one of the Chinese officials, General P. T. Mow, had made public some of the memoranda he had addressed to Madame Chiang protesting against a big aviation gas swindle. He had given The New York *Times* information on various instances of racketeering with funds provided Chiang by the United States.

It had long been widely claimed that Chiang's China had crashed because its internal corruption and the resulting misery of the Chinese people had made the Communist conquest easy. Proof of the charges, now being made available to Americans, might affect U.S. future policy regarding the Nationalist government.

Graham comes home

Dr. Frank P. Graham had failed as everybody else had failed. He went to India on June 30 as a United Nations representative to try to end the quarrel of India versus Pakistan regarding Kashmir.

"Five times a day I turn to Mecca and say, 'Please God, make golden the words of Doctor Grum (Graham). Let them reach the heart of Nehru,'" said a Moslem weaver at his hand loom in a Karachi refugee camp. But Dr. Graham had been unsuccessful in finding words satisfactory to Prime Minister Nehru.

It was in 1846 that the British sold to a Hindu maharajah the mountainous state of Kashmir which was largely inhabited by Moslems. When India and Pakistan split in 1947, the maharajah's grandson was ruling Kashmir. Which should Kashmir join: India, which Kashmir's ruler favored? or Pakistan, which Kashmir's people favored?

Rebellion broke out against the maharajah, who called for Indian troops to suppress it. In 1948 the United Nations

persuaded the warring factions to agree to a cease-fire. But nothing has been settled in the years since then. India refuses to relax its claim on Kashmir, and Kashmir's 77 per cent Moslem population refuse to become part of India.

Mystery in Czechoslovakia

The news from Czechoslovakia this month might mean a lot, but it was practically impossible for people outside the country to tell what it means.

It has been commonly known inside Czechoslovakia that the real ruler of the country was not President Klement Gottwald but a man behind the scenes, Rudolf Slansky. The Slansky job was merely being general secretary of his country's Communist party, but that was the key position in controlling the government. (It's the same job Josef Stalin has in the Soviet Union.)

It would have been no surprise any day if the news had come that Gottwald was deposed from office for wanting to be his own boss as Marshall Tito had become in Yugoslavia. There were rumors recently when Dr. Vladimir Clementis, Czech foreign minister, was purged from the government that Gottwald would go soon.

Instead, the report from Prague this month is that Slansky has lost his job and Gottwald has taken it over. U.S. State Department officials warned that the shift probably doesn't mean that pro-Stalin Czechs are weakening, but resulted merely from a personal struggle for power between Gottwald and Slansky. Either man could be counted on to be faithful to Moscow.

Britain never surrenders

British knees were stiff in Iran this month. They refused to bend even a trifle before the threat of Premier Mohammed Mossadegh to drive out their oil company completely.

Mossadegh wanted to go on talking with the British. He couldn't yield very much of Iran's demands to take possession of the oil wells, because at his back are fierce fanatics driving him on.

However, a compromise might be possible. The Iranians could work the wells and the British could operate the big Abadan refinery and handle the sale of most of the oil.

But the British walked out of the negotiations and suggested that the Iranian parliament get rid of Dr. Mossadegh as premier. The premier gave the British until Sept. 17 to agree to resume discussions of the oil situation, or move all the technicians out of Iran and let the Iranians try to run the oil industry as best they can.

The tough British attitude might pay off, as it had through all the days of imperialist glory. But it might more likely be that those days are done.

Thirty-three million in school

When school bells summoned across the U.S. this month, 33,121,000 individuals—from kindergarten to university grade schools—marched to the classrooms. The estimate was made by the U.S. Office of Education.

It was in elementary schools that a big increase had come (782,000 more than last year), with a 275,000 drop in the colleges. High school enrollment increased a little (26,000).

Of the elementary school enrollment 87 per cent is said to be in public schools and most of the rest in parochial and private schools. The percentage in public high schools is slightly higher.

New school buildings and more teachers were urgent needs as the enrollment climbed.

THE UNITED NATIONS made history in 1948 by adopting a Universal Declaration of Human Rights. Ranking in significance with the Magna Charta and the U.S. "Bill of Rights," it excelled them in having official international sanction.

The Declaration's chief limitation was that it did not bind individual nations to comply with its principles. Violations of human rights by oppressive governments could be dealt with only by the force of world opinion.

This problem will be dealt with in a second document, a Covenant on Human Rights, which is still in the making. When adopted by the General Assembly, it will be binding on nations which ratify it.

Human Rights Commission

THE UN HAS assigned the task of drafting the Covenant to the Human Rights Commission, a subsidiary of the Economic and Social Council. At the 1951 session Dr. Charles Malik, minister of Lebanon to the U.S., was elected chairman of the Commission. Dr. Malik, who is a member of the Commission of the Churches on International Affairs, is known for the high caliber of his Christian statesmanship.

A number of knotty problems face the Commission. One is the gulf between the East and West in standards of judgment and even in understanding of terms. Another is the question whether economic, social, and cultural rights can command the same sort of uniform compliance as civil and political rights.

A particularly difficult question has been that of implementation. How shall infractions of the international human rights code be dealt with? Shall complaints be received only from governments, or shall individuals and groups have the right to petition the UN regarding violations of the Covenant?

The General Assembly answered some of these questions in 1950. It directed the Commission to include social, economic, and cultural rights in the Covenant, and to make provision for processing petitions from individuals or non-governmental organizations.

Religious freedom

THE COMMISSION was instructed to give further study to the matter of religious freedom. Objections had been raised by Egypt and other Moslem countries to the phrase in Article 13, "the right to change one's religion or belief."

Dr. O. F. Nolde, director of the Commission of the Churches on International Affairs, played a large part in an advisory capacity in having this phrase included in the Declaration of Human Rights and retained in the Covenant draft.

Another right championed by the CCIA was that of parents to determine the nature of their children's education. As a result, additional paragraphs were added to the article on education stating the right of parents to choose for their children schools other than those established by the state.

When a Covenant is finally passed by the General Assembly, the next step will be the ratification by national governments. Congress may be reluctant to sign an international agreement that will have equal weight with domestic law. But the U.S., which has taken a leading part in its formulation, should be among the first to give official approval to this safeguard of human freedom.

—ROBERT E. VAN DEUSEN

CARIBBEAN AREA COMMITTEE WRITES CONSTITUTION
Pastors and laymen met last month to plan for synod

Caribbean Churches Plan Synod

By MERLE G. FRANKE

Congregations in Puerto Rico and the Virgin Islands expect to organize as 34th synod of the United Lutheran Church in America

"THIS IS A MEETING which will be of historic significance to Lutheranism in the West Indies," said Pastor William G. Arbaugh, secretary of the Latin American Division, Board of American Missions, as he opened a conference on Aug. 6 in St. Thomas, Virgin Islands. It was a meeting called to draft a constitution for a proposed 34th synod of the United Lutheran Church in America.

Lutheranism in the West Indies is not new. In fact, Frederick Church in St. Thomas can trace its history back to 1666, when Pastor Kjeld Jensen Slagelse of Denmark began preaching and teaching in St. Thomas. The first Lutheran church in Puerto Rico is by comparison rather new, having been founded Jan. 1, 1900.

The congregations in both the Virgin Islands and Puerto Rico are affiliated with the United Lutheran Church in America, but are in a queer position—they have never belonged to a ULCA synod, but have been individually and collectively under supervision of the Board of American Missions.

For 39 years the pastors and congregations of Puerto Rico have been organized as the Puerto Rico Conference, and in 1945 the Virgin Island Lutherans undertook to work together as the Virgin Islands Conference. Now, after several years of discussion, these two conferences are ready to organize as the Caribbean Evangelical Lutheran Synod.

BOTH CONFERENCES at their annual meetings earlier this year heartily endorsed the proposal for a Caribbean Synod. The subject had been under study for a year by committees in each conference. The committees reported their findings and recommendations to the conference conventions. Each conference appointed a Synodical Constitution Committee.

These committees met jointly on Aug. 6-8 in St. Thomas, to write a constitution for the proposed new synod. The meeting was conducted in alternate sessions by the elected co-chairmen: Pastors Eduardo Roig and Merle G. Franke, presidents

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Pastor Franke is a ULC missionary in the Virgin Islands and president of the Virgin Islands Conference.

of the two conferences involved.

With fewer problems than had been anticipated, and with an encouraging unanimity of spirit, the joint committee proceeded to draft the constitution in general accordance with the model constitution recommended for synods of the ULCA. It is now on its way to the congregations of the conferences and to the ULCA Executive Board for scrutiny and for suggested changes or improvements.

Both the Puerto Rico and the Virgin Islands Conferences are expected to ratify the proposed synodical constitution at their annual meetings early next year. If that is the case, the conferences will meet jointly next spring for the formal organizational meeting of the Caribbean Synod, and will apply to the ULCA biennial convention in October 1952, for acceptance as a constituent synod.

In 20 congregations in the Caribbean area, there are about 5,000 baptized members. Several United Lutheran synods on the American mainland are smaller than the new Caribbean synod would be. Congregations in Hawaii (California Synod) and Alaska (Pacific Synod), plus a new synod in the Caribbean would extend the fully organized segments of the United Lutheran Church over almost the entire area of the United States and Canada.

THE MERE FACT that Lutherans in this area *want* to organize as a synod is an evidence of growth in stewardship and in native leadership. Whenever people ask to assume greater responsibility in the extension of the kingdom of Christ, there is reason for encouragement. But this does not mean that the decision has been made lightly. There is no doubt in the minds of the pastors and laymen that the organization of work in these islands on a synodical basis will pose peculiar problems.

Perhaps one of the greatest difficulties

COUNTRY CHURCH IN PUERTO RICO
Congregations are not wealthy

will be the realization of benevolence apportionments that will be assigned the new synod by the ULCA. In view of the fact that practically all of the congregations in this area are being assisted by the Board of American Missions, and in view of the low economic levels of these islands, the meeting of benevolence quotas will be extremely difficult, if not impossible, for a number of years.

A problem of different character is that two languages will be spoken in this synod —Spanish in the Puerto Rico Conference, and English in the Virgin Islands Conference. As both languages will be considered official languages of the synod, conventions of the synod will be conducted in two tongues!

But it is significant that no one here is throwing up his hands in despair. The difficulties and problems are being accepted as a challenge rather than as a handicap. The new Caribbean Synod will seriously endeavor to meet its responsibilities as a constituent synod of the United Lutheran Church in America.

Report on Puerto Rico

By CHARLES A. PULS

Amid extreme poverty the Lutheran congregations are growing steadily with loyal and enthusiastic memberships. But there are tough problems

IF ANY LUTHERANS in America want to get a good look at missions at our own doorstep, we recommend that they go to Puerto Rico and the Virgin Islands. Here our United Lutheran Church is carrying on a splendid work which receives less attention than it deserves. Some day these churches will form a Caribbean Synod and knock at the door of the ULC for admission. Resolutions and motions are rolling in that direction now.

Puerto Rico is an island that packs her citizens like sardines. There are 627 per square mile. This is 15 times more dense than in the States. Seventy-six per cent of the rural population sleep three or more in a room, and 72 per cent of the urban population sleep without mattresses. The population is on the increase; the death rate is receding. The Puerto Ricans blame the scientists of America for lengthening life!

WHEN YOU CONSIDER that Puerto Rico is really a one-crop country—sugar—it is no surprise to find that this overpopulated island has become a center of poverty. What would we Americans do if we lived only by our corn crop or a cotton crop? Puerto Ricans raise other products, of

Dr. Puls, pastor of Luther Memorial Church in Madison, Wisconsin, traveled this summer in the Caribbean area.

READY FOR CONFIRMATION
Pastor Eduardo Roig and class

PASTORS IN PUERTO RICO
In favor of a Caribbean Synod

course, like tobacco, coffee, pineapples, cocoanuts and vanilla. But you work for the sugar companies or you don't eat. Production of sugar affords employment for the greatest number. There is much needlework done on this island, which in one year amounted to $32 million, but the sugar crop is the chief source of livelihood for Puerto Rico's two million people.

As in many countries, there is extreme wealth and extreme poverty. Two-thirds of the people, in a recent year, had an annual income of less than $1,000. Forty per cent earned less than $500. Prices are high. Milk is 23 cents a quart. Condensed milk 30 cents a can. Canned soup is 21 cents. We wondered how the poor people survived. Secretary William Arbaugh explained "they live chiefly on beans and rice." Even these had gone up in price. One bright spot is, you can still ride a bus for a nickel.

As limited as is their earning power, it seemed that everybody was buying lottery tickets in hope of striking riches. We saw men standing three-deep at festival concessions where numbers games were in progress. Gambling is in the blood. The strong Catholic churches apparently do not discourage it, since the festivals we saw were on church grounds.

We wondered about the possibility of anti-American feeling, such as showed up in the assassination attempt on the life of President Truman. By inquiring of a number of Puerto Ricans, we were assured that this attempt was instigated by a few hot-heads, and that the Puerto Ricans know they will get better treatment under U.S. rule than if they became an independent nation. We observed American flags fluttering from many bicycles as the riders whizzed through the streets.

WHAT ABOUT THE CHURCHES? Many denominations have mission work there. The Catholic church has large buildings and influential leaders. Lutherans have 16 churches. I don't think we missed one. One Sunday we visited five.

There is one mission at the very gateway of a new building project where 10,000 new homes are being constructed. It looks like we are in on the ground floor! Another well-appointed church is located about three blocks from the beautiful University of Puerto Rico, and both students and faculty families are among its members.

One church does double-duty, serving the Spanish-speaking Puerto Ricans in the morning, and the English-speaking Virgin Islanders in the evening. One church claims "self-support." Another, built by funds gathered by Luther Leaguers back in 1932, has a well-rounded program that is attracting lots of people. There are rural churches where Sunday school is held in the afternoon. In one district the natives built a modest wooden

building. Here one felt the presence of God as much as in the cathedral in San Juan where the first governor, Ponce de Leon, lies buried.

It was the season for daily vacation Bible schools when we visited. Pastors and workers were busy every morning. Several teachers expressed hope for better literature and for visual aid material. The children were clean and happy.

We attended a Luther League rally at an outdoor camp. Close to 150 attended, and we understand such rallies are held about four times a year. We couldn't understand what they were discussing, but it was clear this was no "chairman's meeting." The young people delighted to speak "from the floor."

WE WERE IMPRESSED with the forward-looking spirit of the Puerto Rico work. There are spots where flourishing missions can be started as soon as money and man-power become available. A number of buildings have been erected on the unit-plan, and we could see how certain walls will some day bear heavier burdens.

There is a fine spirit of brotherliness among the pastors. We attended a part of a three-day retreat in a palm-shaded resort. It wasn't different from any held on the United States mainland. One pastor lectured on the Apostles' Creed. The conference discussed stewardship and evangelism, just as we do in the States. Pastors were as well acquainted with the program of Lutheran World Action as most of us are. There are a lot of headaches connected with the work in Puerto Rico. Even a visitor on a week's stay could see that. Mission Secretary Arbaugh spends as much time checking maintenance work as with other problems.

There are the termites! The piano at the conference grounds had only white keys left, and these survived only because they were made of celluloid. Window-sills, sideboards, doorsteps, venetia blinds, floors eventually succumb to te

SUNDAY SCHOOL SCHOLAR
In Puerto Rican congregation

mites. One altar had been thrown away! The termites had eaten it. New altars and communion rails are made of concrete and painted white. We wondered about the common prevalence of solid mahogany in the pews and chancel furniture, but then we learned that mahogany was too tough a grind for termites' teeth. Tile and concrete are now being used on all building projects.

Then there's the humidity. People sweat and the books mildew. The little white beads on the projection screens soon resemble miniature emeralds.

THERE'S THE LITERATURE problem. If only our publication house could invent a machine that would strike off Spanish carbon copies when the Sunday school literature is printed in English for home consumption! Many times Missouri Synod literature is used because it is available in Spanish. The workers have been heartened by the word that a translator is busy in his New York office, making ready Spanish literature for our Spanish-speaking fields.

We spoke with the West Indies secretary of our mission, the pastors, and the lay-workers about the needs of our Lutheran Church in Puerto Rico, and wrote down a few of their suggestions:

"We like representatives to visit us from the States." "We could use cast-off anthems for our choirs, providing they are simple and tuneful." "We need Bible stories in colored slides and filmstrips." "We could go on the radio if we had more equipment for a choir." One choir, in a church quite heavily in debt, needs an electric organ. "If we could get an organ for this church," said Secretary Arbaugh, "we could have a real worship service every Sunday on the radio." Above all, the Lutheran church in Puerto Rico needs pastors from the States who will learn Spanish, love the people, and stick to the job.

As we returned home by plane we began to realize what we had read about—that Puerto Rico is rapidly becoming the hub of air traffic between the two Americas. At this strategic crossroads, strong Lutheran missions constitute a real "must" in the years now here. We commend the foresight of those who, 50 years ago, planted our church in the Caribbean. We should have missed an opportunity for evangelism had we overlooked the West Indies.

Some day we Lutherans must connect our Caribbean church with the Spanish-speaking brethren in the Argentine. There is much work to be done together through both of these fields. We must organize a Lutheran church in Havana, Cuba. Maybe one in Mexico City. The wings of this Spanish-speaking crescent must be brought together in the middle. It will strengthen what we now have.

THE MORE one accomplishes, the more keenly aware he is of failures. The wiser one is, the more appalled he is at his ignorance. The more devout one is, the more conscious he is of guilt. The older one is, the larger the vista behind him of wasted efforts, wrong turns, missed opportunities and broken dreams.

—From *The Word in Season* by HUGHES WAGNER (Abingdon-Cokesbury)

SCHOOLTEACHERS STUDY THEOLOGY

By S. WHITE RHYNE

Before school opened this month, some Lutheran teachers spent a week thinking about the relation of their faith to their job

ARE SCHOOLTEACHERS interested in theology? Will teachers discuss such subjects as God's self-revelation, the orders of creation, the new man in Christ, and the Sermon on the Mount? They may in Europe, but will they in America?

Are our teachers interested in the implications of their faith in their work of teaching? These are questions which have been asked in the past two years as the Conferences for Public and Private Schoolteachers have been held at Shawnee-on-the-Delaware, Pennsylvania.

The conferences have proved that our teachers are interested. This summer a group of teachers spent seven intensive days discussing the Sermon on the Mount, their faith, their work, and the implications of their faith in their work of teaching. They opened and closed the days with worship and spent their free hours in fellowship and sightseeing in the beautiful mountains of Pennsylvania.

THE GROUP WAS SMALL, even smaller than in 1950. Thirteen of the teachers who attended the 1950 conference returned for 1951. They voted unanimously that this year's conference meant more to them than the conference last year. Everyone at the 1951 conference expressed a definite desire that the conferences be continued not only for themselves but for the great host of teachers in the church.

The conference was sponsored by the ULC Parish and Church School Board. This board now has a list of names and addresses of more than 6,400 teachers in our church. These names were furnished by a little more than one third of the pastors of the church. Very likely our churches have nearly twenty thousand teachers on their rolls.

These teachers appreciate the interest which the church is taking in them. They are conscious of the responsibility that they have in teaching the children of our communities and are eager to fulfill their Christian stewardship in their chosen profession.

At the final discussion session the following letter was presented:

DEAR DR. RHYNE:

The members of this Teachers' Conference would appreciate it if you would convey to the Parish and Church School Board our deepest appreciation for making this conference possible. We are especially grateful for the board's recognition of the importance of school teaching and for the board's provision of leaders who have endeared themselves to us because they themselves are living examples of what they teach.

This conference has been an opportunity to dwell, as it were, on the mountaintop with God, receiving inspiration to carry back with us, as teachers, to our daily tasks in the valley.

SOPHIA A. SCHNEIDER AND
CHARLENE SWARTZ
(Chairmen of the Findings Committees)

Dr. Rhyne is executive secretary of the United Lutheran Parish and Church School Board.

THE FINDINGS were presented under two headings:

What our church can do to help our public and private school teachers:

1. Since the church is planning to adopt a new hymnal and liturgy in the near future, we suggest that next year a course on liturgics be included in our conference.

2. We suggest that the Parish and Church School Board provide opportunity for Lutheran schoolteachers to attend, at Lutheran college campuses or churches, a semi-annual week-end retreat, offering courses similar to those presented at this camp.

3. We suggest that Lutheran graduates about to enter the field of teaching be invited to join this group in future conferences.

4. We recommend to the Parish and Church School Board that future conferences be opened to all Lutheran professional school personnel.

5. We recommend that non-Lutherans who ask to attend future conferences not be excluded, provided the quota of Lutherans is not already filled.

EFFECTS OF THIS CONFERENCE ON MY LIFE AS A TEACHER.

1. The conference has given us an opportunity to study under the leadership of dedicated teachers who have made the teachings of Jesus really live today. We have been challenged to apply these teachings to the solution of our personal and professional problems.

2. We have been led to appreciate more fully the importance of the teacher in developing each individual to his greatest capacity intellectually, morally, and spiritually.

3. We have found help in the discussions of educational procedures and techniques. At the same time it has been made clear to us that Christian love and faith in God should guide us in all phases of our school work.

4. Through fellowship we have found courage in the knowledge that we share common problems with other members of our profession and that we have a common faith which will help us find solutions to these problems.

5. Recognizing that our best teaching is done through personality and example, we dedicate ourselves to a more Christ-like life.

THE FACULTY INCLUDED four persons from the 1950 conference and four others. New members were Miss Josephine Darmstaetter, guidance counselor in the junior high school of Lancaster, Pa.; Mr. Laurence Anderson, assistant director of

TEACHERS TALKED ABOUT CHRISTIANITY

census, attendance, and visiting teachers, and counselor in the public school system of Wichita, Kansas; Dr. Martin J. Heinecken, professor of systematic theology at the Philadelphia Theological Seminary; and the Rev. Harner Middleswarth of the staff of the Parish and Church School Board.

Members of the faculty who returned for their second year were the Rev. Toivo Harjunpaa, pastor of St. John's Church, New Bedford, Mass.; Dr. Russel D. Snyder, professor at the Philadelphia Seminary; Miss Karen Andersen, teacher in the public schools of Chicago; Dr. S. White Rhyne who acted as director of the conference.

MORNINGS OF THE CONFERENCE were devoted to a study of the Sermon on the Mount. Afternoons were used for consideration of the faith of the Christian. Evenings were given over to a discussion of the work of teaching.

Every effort was made to get full participation in discussions and the efforts were successful. Following each lecture or discussion the conference was divided into small buzz groups and every person in the conference acted at least once as secretary and as chairman of one of these groups. No statement was allowed to go unchallenged. Each period closed with general agreement among all present.

Although enrollment was small, the distribution in the church was very encouraging. Eight states and eleven synods had persons present.

Three times every day the conference assembled in worship led by the chaplain,

CHAPLAIN TOIVO HARJUNPAA
He was chaplain to the Archbishop o Finland before he became a pastor in th United Lutheran Church in America a New Bedford, Massachusetts

Pastor Harjunpaa, at the beginning o the day, following the evening meal in th outdoor chapel, and at the close of th day. Following the closing worship ther was always 15 minutes of silence spent a the members of the conference desirec In the little newspaper published by th members of the conference there is thi statement—"One of the highest exper ences for most of us has been the wor ship . . . This phase of our work at cam will be a highlight as we reflect on throughout the coming year."

HOW OFTEN I HAVE CAUGHT the flash of truth from the simple remark of some person who had no prominence. The memories of quiet communion with the humble saints are among the most precious we shall have.
—From *With Singleness of Heart* by GERALD KENNEDY (Harper's)

LITTLE SPY IN KOREA

As told to PAUL O. HAMSHER by M/SGT. JACK B. COVERT

A youngster was acting suspiciously, the soldiers thought

WE FIRST SPIED THE BOY on the evening we arrived in the town of Kunu-ri. While our outfit was digging in for a nine-day stay, his black, matted hair and dark eyes sunk deep in a sallow, emaciated face kept popping out at us from everywhere.

Like most of Korea, Kunu-ri was a shambles. Buildings had been bombed and burned. The people had been murdered or had fled, with the exception of a handful of very old folks who were helpless and harmless.

The only child we could find was this boy, about eight or ten years of age. We were sure that he was working for the enemy. Often North Korean youngsters were used to penetrate our lines and carry back information. This boy's actions especially aroused our suspicion.

EACH EVENING AT DUSK he came stealthily into the ruins of a large building near our camp. He would work his way through the charred timbers and fallen stones to kneel, as though in prayer, before the bare back wall which was the only part of the structure still standing. He would remain for an hour or more, his thin, half-clothed body shivering, his bare feet curled under him for warmth.

We kept the "little spy" under strict surveillance, watched him each evening at his rendezvous, followed him back to a small lean-to on the outskirts of the town where he apparently was alone. We trailed him night and day, but could not catch sight of an accomplice.

Our one objective was to get the person who was receiving information from the child. Having failed in this, we determined not to leave the boy behind when we continued our march. Just before breaking camp we brought him in and demanded an explanation. Through an interpreter his story unfolded—a story that sent us on a scramble for food to fill an empty little stomach and something warm to cover a cold little body.

THE BOY WAS SO FRIGHTENED at first, he could hardly speak. "I meant no harm. I meant no harm," was about all we could get out of him for some time. But gradually we pieced together the facts.

That building with one wall standing now, had been a church. "When the first armies came near Kunu-ri, mama brought me to the altar to pray," explained the boy. "She talked much about Jesus."

"Never forsake your church," the mother had said. "Whatever happens, you can always come here and talk to Jesus. He is your friend. If you ever lose your mother and father, remember this one thing: Jesus will bring us together again, some day."

The boy had remembered.

By the time we reached the North Korean capital of Pyongyang, and deposited our charge at the orphanage there, we were able to add some weight to the starved body and to see an occasional smile where nothing but gloom had reigned for so long. It was hard to say good-bye to our tiny friend. But there wasn't a man in our outfit who wouldn't cherish to the end that boy's lesson in faith.

GUILTY OR NOT GUILTY?

By LESLIE CONRAD, JR.

Lutheran youth will go "on trial" Sunday for ignorance of the Bible and failure to live Christian lives. It's a feature of ULC "Youth Sunday"

NEXT SUNDAY—Sept. 23—United Lutheran Church young people will go on trial. Churches and parish buildings of hundreds of Lutheran congregations will serve as courtrooms.

Next Sunday is ULC Youth Sunday. And the suggested program is the *Trial of Lutheran Youth.* The indictment will charge that the defendant—Christian youth—is incompetent to inherit control of the Christian church on the following counts:

1) He is biblically illiterate and, consequently, does not know how to live up to his Christian profession.

2) He shows discrimination against other races and against other economic and social levels within his own race.

3) He does not enter a life vocation with the purpose of fulfilling God's will.

4) He follows low standards of morality in his personal life.

THE TWOFOLD PURPOSE of each of these "Lutheran youth trials" throughout the United States and Canada is to awaken youth to the inconsistencies within their lives when measured against the Christian way of life, and to awaken in adult Lutheran Christians such a deep concern over the youth of our day that they will foster adequate leadership for a thorough youth program within the church, and provide financial means for the program.

Many Luther Leagues and congregational youth groups will stage trials as realistically as those in the average court room. In some cases, judges who serve on city and county court benches during the week will serve in the same capacity next Sunday. Lutheran lawyers have promised to assist in these Youth Sunday programs by serving as prosecuting or defense attorneys.

The witnesses will be the Luther Leaguers themselves. The jurors will be drawn from church members in attendance at the trial. Six young people and six adults will compose each jury.

First Youth Sunday trial was witnessed in a crowded auditorium at the University of Iowa during the recent Lutheran League convention. The aim of that convention is the continued aim of the Youth Sunday presentations: "Christian, Answer Boldly!"

Two of the resolutions that were adopted by the Luther League conventioneers at their last session were:

1) That we, the Luther League of America, recognize the foundation and ideals of the past as inspiration for the future in boldly answering the call of Christ in His Church.

2) That, in the light of growing cultural, racial, and national tension throughout the world, we, the Lutheran League of America, reaffirm our belief and seek to expose and grasp existing opportunities to demonstrate God's truth that all men are brothers.

"CHRISTIAN ANSWER BOLDLY"
This was the theme of Luther League's Iowa City sessions

LEAGUE CARAVANERS ARRIVE IN ALBUQUERQUE
[illegible]ood Swarmer of Rome, N. Y., and Fred Schilling of Davidsville, Pa., went to New Mexico to help strengthen youth groups in St. Paul's and St. Timothy's, Albuquerque

ANGELS AND CROSSES

By MABEL C. STEWART

The cross helped a Christian family to save themselves and others during the Hindu-Moslem riots in Pakistan

THE SHOUTING AND DIN grew louder. Finally, Inayat Masih rose from his cot and peered over the roof of the house. The moon, always bright in Pakistan, was unusually bright this hot night. He could see crowds of shouting people, brandishing knives and other weapons. Families who, like his, because of the heat had been sleeping on their rooftops, now were scurrying down into their houses. Screams made the night hideous.

"How horrible! May God be our help!"

The cry made Inayat Masih suddenly realize he was not alone. He looked down to see crouching beside him his wife and his elder son, Barkat.

"God will be our help, never doubt that, mother of Barkat," he reassured his wife. "You know our house is marked by a large cross, even as the pastor gave us instruction. These mad Mohammedans and Hindus will not touch us Christians. They are after each other's throats."

"But why, Father?" asked Barkat. "They have lived together peaceably as neighbors for years."

"Truly," answered his father, "they have gone mad. The devil has taken possession of their hearts."

"Look," said Barkat's mother, glancing at the still-occupied cots. "The little ones sleep, in spite of the din."

"Perhaps we should take them into the house, where they will less likely be disturbed."

BARKAT RAN AHEAD OF HIS father and mother down the steep stairs, as they carried his still sleeping little brother and baby sister. He did not relish staying on the roof alone.

He stopped suddenly. "Listen!" he said. "Someone is knocking at the door!"

Inayat Masih hesitated. Were the Mohammedans going to drive his family out, too, as they were driving out the Mohammedans? The knocks continued, insistently, with a child's stifled crying.

Inayat Masih opened the door.

"For the mercy of your Jesus, hide us!" came the desperate whisper.

"Why, it's Krishna Ram and his father and mother!" said Barkat.

"True," said Inayat Masih. "It is Mohanlal, the seller of brass. Come in, brother, quickly!"

Barkat's mother gasped. "We may get into trouble," she whispered.

"Be quiet," said Inayat Masih. "Can Christians see their neighbors in need and not help?"

Mohanlal, with his wife and son, were trembling. "They will surely kill us, the beasts!" he said. "Murderers they are and the sons of murderers! May the god visit their sons with death—"

"Hush!" commanded Inayat Masih. "There is murder in your own heart, as well as in theirs. Let us not speak of murder, but ask God for mercy. Here, follow me. We shall find a hiding place in this dark inner room, behind the grain bins . . . But what about your caste? Our

grandparents were from the outcastes, you know."

"Caste! What is caste, at a time like this?" asked Mohanlal. "May your Jesus reward you for this great kindness!"

FOR SOME DAYS MOHANLAL and his family remained hidden in the dark room. Although most of the angry clamor in the streets had died down, they knew they dared not show themselves outside. They knew, too, they could not always remain here in the house of the Christians.

"We must get you away somehow," said Inayat Masih, "so you can join other Hindus who are traveling across the border to find new homes in a more friendly territory. Perhaps the pastor can help us."

Time went on, however, and no way had yet been found. It was Sunday, and the family had just come from church.

"These crosses that we have sewed on our clothes are a good protection," Barkat was saying. "No one offered to touch us as we went along the street."

"No, Christians are not being bothered much, thank God," agreed his father.

JUST THEN A KNOCK CAME at the heavy outside door. Angry voices could be heard.

"Everyone go inside, and be quiet," ordered Inayat Masih.

Cautiously he opened the bolted door. There he saw a number of Mohammedan men, with sticks, and knives. A heavy stick was in Inayat Masih's own hands.

"What do you want?" he asked.

"We want the brass seller, Mohanlal and his family," was the reply. "Does he not know this land is now Pakistan, the land of the Mohammedans? Here is no room for Hindu dogs."

"We know they are here," another voice demanded. "Bring them out!"

"Why should I bring them out?" asked Inayat Masih. "These innocent people have hurt no one. For years you have seen Mohanlal selling his brass pots and pans, a quiet, law-abiding man."

"They are Hindus—idol worshiping infidels. This country is for the Mohammedans now, and for them alone."

"Our holy Prophet Mohammed—peace to his name—has commanded us to kill all such infidels," a tall, black-bearded Mohammedan said.

"I will not bring them out to be murdered," insisted Inayat Masih. "How dare you come to my house, the house of a Christian, and suggest such a thing?"

"Then we will kill you. We will kill you, and your wife, and your sons, and your infant daughter. You are all infidels! There is no God but God, and Mohammed is the Prophet of God!"

"Let me go and talk to my family," said Inayat Masih. "But do not one of you take one step nearer my house! This is the house of a Christian, and the judgment of God will descend on any who brings murder here!"

"What shall we do?" Inayat Masih asked his family. "Without doubt they may kill us all."

His wife hugged her baby daughter nearer to her heart. "They shall not kill this one," she said. "I will kill her myself, first."

"Let there be no such talk!" said Inayat Masih. "Barkat, my son, what do you say?"

"I would rather die myself, than see Krishna die before my eyes. Father, do you remember what the pastor told us today about angels, that the angel of the Lord encamps about us? God is here to help us; of course we can't send Krishna and his father and mother out to be killed."

"Of course not," they all said.

INAYAT MASIH'S STEP WAS a little firmer as he went to the outside gate. He did not open it. He simply spoke in a loud voice.

"Our Lord Jesus Christ has commanded us to show compassion," he said, "and we will not betray those who have placed confidence in us. The angel of the Lord encamps round about those who fear Him, and delivers them. He will deliver us. He will give His angels charge over us. He sent an angel to deliver His servant Daniel from the lions' mouths. He has power to send whole legions of angels. Our trust is in Him. Now be gone, all of you! Christians do not care to be disturbed on the Lord's Day."

The Mohammedans outside the gate looked at one another. What kind of man was this, who could so bravely take his stand?

"What is this talk of angels?" asked one, a bit fearfully looking over his shoulder, as if he half expected to see a host of heavenly spirits hovering near.

"I know nothing of angels," answered another, "but perhaps we had better go. After all, it is the Hindus we are after. We can wait."

"It must be that red cross they wear," suggested a husky fellow. "I have noticed those who wear that cross walk among us unafraid."

THEY WERE GONE. Inayat Masih told the cowering Hindus in the inner room all about it.

"Now we must give thanks to our Heavenly Father for His protecting care," he said. "And we must get you away from here soon. They will be back. I hear the missionary has returned to the city. He will help us."

THE NEXT DAY INAYAT MASIH was absent from home for a long time. When he returned, he said to Mohanlal and his wife, "Brother, sister, all preparations are now made. Change into these clothes of ours, and you will look less like Hindus. Then, are you willing to have these crosses sewed on your clothing, as we Christians have them on ours?"

"Why should we not be willing? They may save our lives."

"There is no magic in the crosses themselves, though wearing them has no doubt saved the lives of many Christians these days, because in this way we are recognized as Christians.

"The cross, even as we have been telling you in these days, reminds us of our Saviour, Jesus Christ, Who died on the cross for us. He died for you, too, for everyone. All who take shelter under that cross will find forgiveness, and peace, and rest for their souls."

"Oh, that such peace might be ours!" exclaimed Mohanlal's wife.

"Our time under your roof has given us time to think," said Mohanlal, "and you have given us much to think about."

THAT NIGHT AFTER DARK, and it gets very dark indeed in Inayat Masih's small city in Pakistan, where there are no street lights, Inayat Masih led the Hindus across the city to the home of the missionary. They looked like a little family of Christians, with the crosses sewed on their clothing.

The missionary, with his jeep, was waiting, and soon the Hindus were being driven out of the city, on their way to freedom, and peace.

"We shall never forget your kindness," said Mohanlal, as he bid good-by to his Christian friend. "May peace be yours, always."

"And may the peace of our Lord Jesus come into your hearts," said Inayat Masih.

FIVE MAKE A FAMILY

NEW ACQUAINTANCE

THERE WAS SOMETHING vaguely familiar about the girl crossing with the traffic light. She was wearing dark blue slacks and a dark blue jersey. Her outfit was so sophisticated it made me feel as though I had run out to the store in a hoover apron. I mean, even Dan—who has an aversion to what he calls "women in pants"—couldn't help thinking she looked nice.

She was pushing a baby stroller full of groceries, while the baby who was supposed to fill it toddled along clutching one side of the handle. On the other side ambled an older boy, probably five or six, touching the coach with one finger. The finger seemed to be his one admission that he belonged with the caravan. He gazed nonchalantly at the cars halted by the light and engaged in a little fancy footwork every few steps.

"JACKIE MATTHEWS!" exclaimed his mother. My doubt about her being his mother was dispelled by the note of authority in her voice. Only a mother or a schoolteacher sounds like that. "Stop dancing around and take hold of that handle unless you want to be left at home next time!"

I was so sympathetically amused at her predicament that I hardly realized I was staring and smiling until she smiled back in a half-grudging way. "If you had to manage this procession, you wouldn't find it so quaint," her look said.

Then I remembered where I'd seen that same half-hearted smile. It was Sunday morning as we started for Sunday school. The little boy she called Jackie had come flying along on a two-wheel sidewalk bike.

His mother had been standing at the gate of the yard four doors from us, looking after him with that same "Oh-my-gracious-w h a t-next" expression. She hadn't looked quite so smooth with a turban around her bobby pins and no make up. No wonder I didn't recognize her till she smiled.

"THEY DON'T GO to Sunday school," Pete volunteered, looking after the other youngster.

"Why not?" Karen demanded. Dan and I pricked up our ears for the answer.

"I don't know."

"Wouldn't he tell you?"

"I didn't ask."

'Why not?"

"I didn't want to!" Pete was cross.

"Karen would make a good prosecuting attorney," murmured Dan under his breath. Aloud he said, "I think he has the right idea, Karen. Sometimes we know it isn't the right time to talk about something, even if we don't know quite why it isn't. It's what we call tact."

"I thought tact was saying something nice about a present you don't really want. Like the time I got my third copy of *Child's Garden of Verses* and mother told me to say how much I like 'The Lamplighter' without saying I had it in two other books already."

"That was tactful all right!" Dan laughed. "Trust your mother to think of it!—But tact is thinking of the other fellow's feelings. Sometimes it means keep-

ing quiet entirely. Sometimes it means saying whatever nice thing you can think of without saying the unpleasant things that pop into your mind."

"Of course, the nice things must be true," I put in. "We don't go around saying what isn't so, just to be tactful."

"Naturally," Dan agreed. "We want to be truthful, first of all. And there are times when we have to tell the whole truth, even if it hurts."

"Billy told the truth in Sunday school last week," put in Pete. "Mary Lou said she could sing a solo all by herself and she did and the teacher said, 'Wasn't that good?' and Billy said, 'No, it stinks.'—I hope Billy comes today."

"That wasn't tactful," flared up Karen. "He didn't need to say anything if he didn't like it. He could just keep quiet."

"And if he makes any more rude remarks like that, son, don't laugh at them or repeat them," added Dan. I was glad he had enough self-control to issue a bit of a rebuke. I must have the wrong kind of sense of humor, for naughty things like that nearly finish me. Susie, who was walking between Dan and me, clutching a hand of each, looked up at me. I bent to drop a kiss on her head and hide my face a minute.

BY THAT TIME we had almost reached the church. I had forgotten where our discussion of tact started until Dan said to me over Susie's head, "We'll have to drop in on our new neighbors. We may be able to bring them along with us if they aren't going anywhere else to church."

At the time I agreed with him heartily. I like to get acquainted with new neighbors. One of these days we may run into some who will take the place of some of our friends who have moved away in the last few years. A lot of us bought these little houses just about the same time and we had a regular club on our street. When Karen was tiny, a bunch of us women used to try to do our work about the same time during the week. We would all be out hanging clothes together or take our mending and our babies into one yard where we could talk and watch the youngsters together. In the winter we ever went to one house or another for coffee after our husbands went to work and the few older children got off to school.

Now so many have moved away, either because their husbands' work has changed or because they can afford something more modern now, that there isn't the same feeling in the neighborhood. We're all so busy and the new ones keep coming and going so fast we can't really get to know them. Still, I keep hoping that each new woman who moves in may turn out to be a real friend.

BUT UNTIL I SAW this girl on the street and found myself intrigued by her costume and her children, she had slipped my mind entirely. Here was my chance to make amends.

Making a right angle turn on the sidewalk was a slow process with the unwieldly coach and clinging children. I had no trouble catching up with her.

"Excuse me," I said, though why this sort of conversation should always start that way I have never figured out. "I'm Connie Melton and I'm sure we must be neighbors."

"You're Pete's mother," Jackie stated.

"And you're Jackie," I answered him, in the same tone. He laughed and his mother smiled. When she really smiled it was like having the sun come out from behind clouds. I hardly heard her tell me her name I was so occupied in hoping she would turn out to be as lovely as she looked.

The Gospel for the Eighteenth Sunday after Trinity (September 23) is written in Matthew 22:34-46

"KNOW THE BIBLE" SERIES by PHILIP R. HOH

"HAVE YOU STOPPED beating your wife?" Yes or no? This is a time-honored trick question. Either answer incriminates. It isn't a fair question, because it begins with an assumption that we hope is not true. It takes an especially alert person to answer such questions without getting into trouble, even if he is innocent.

Jesus was asked more than his share of trick questions. Matthew presents us with three that Jesus was asked after he rode into Jerusalem and threw out the money-changers. Read them in Matthew 21:23-27; 22:15-22; 22:23-33.

THE FIRST QUESTION asked Jesus by what authority he acted as he did. Was it of his own accord or by divine command? Jesus replied by asking a question about the authority of John the Baptist; was it divine or human? Jesus' questioners could not answer that it was divine, for they refused to recognize John's baptism as valid. They could not answer that it was human, for the people held John to be a martyred prophet. Since they could not answer his question, Jesus refused to answer theirs.

The second question was presented to Jesus by both the Pharisees and the Herodians. These two parties were normally at variance with each other, the first being chiefly religious and nationalistic, the second being political and friendly toward Rome. However, their common hatred for Jesus led them to join forces.

"Is it lawful to give tribute to Caesar, or not?" Many Jews, especially the Zealots, believed it wrong to pay tribute money to the Romans—even though they had to do so. No loyal Jew would publicly admit that paying taxes to a foreign conqueror was lawful. If Jesus answered that it was lawful, he would have had the wrath of the people on his head. If he answered that it was unlawful, he would have been arrested by the Roman authorities.

"Render unto Caesar the things that are Caesar's, and unto God the things that are God's," Jesus answered. This answer has been widely accepted not only as a neat avoiding of the trap but also as the statement of a basic principle regarding a Christian's relations with church and state. At least it points up the fact that all things belong to God, including the state.

THE THIRD QUESTION was presented to Jesus by the Sadducees (who did not believe in the resurrection of the dead). Their question arose out of a situation discussed in Deuteronomy 25:5, 6. Jesus answered by telling them that they did not understand the conditions in heaven, and that they neither understood the scriptures nor the power of God. These deficiencies were evidenced by their denial of the resurrection of the dead in the face of such scripture as Exodus 3:6 and following.

A scribe, who had been listening carefully to these discussions, now asked a profound question. Of all the commandments, which was the greatest?

Was it a commandment that demanded obedience to some ritual, like observance of the Sabbath, or was it a command-

ment that dealt with a moral principle?

Countless generations had argued that question. What is more important in religion, obedience to rituals, or a moral life? Generally we classify those who answer for ritual as "priestly." To priestly thought it was the observance of the Sabbath, of sacrificial laws, of circumcision, of holy days, of countless other precepts that made men worthy in God's sight.

Opposed to this is the "prophetic" thought. To the prophets it was the good life, moral principles, righteous living that were the more important. Men like Micah said that God would rather have justice, kindness, and humility than the sacrifices of thousands of rams or a myriad streams of oil (Micah 6:6-8).

These two points of view were in conflict for generations, and still are. The Hebrew priests did not deny the importance of a moral life, but they emphasized obedience to rituals and law. The prophets did not deny the value of rituals and law, but emphasized the moral Word of God.

ALONG WITH THE prophetic-priestly conflict there grew up a separation of religion from morals. To the Greeks and Romans, and to most other peoples, ethical living had nothing to do with religion. The good life was a subject for the philosophies, not of interest to the gods. The Hebrews were almost unique in that they combined concern for man with worship of God. But even they had a strong tendency to concentrate on one thing to the disregard of the other.

SO THE SCRIBE had a good question when he asked Jesus about the greatest commandment. (Kindly note that neither part of Jesus' answer is from the Ten Commandments.)

Jesus answered that the worship of God through whole-personality love is the greatest commandment of God. Man must worship God morally, emotionally, intellectually, and with all the power of his personality (Deuteronomy 6:4, 5).

But, Jesus continued, there is a second commandment related to the first. Man must love his fellow man (Leviticus 19:18). Jesus' answers are prophetic, though quoted from the law. True worship of God cannot be divorced from service to man.

If man loves God completely, he will then worship the Father as best he can—and that will automatically involve love toward the rest of the family, God's other children.

All persons are different. They need different things. They think different things. They act in different ways. This is necessary and good. Therefore they will not all worship in the same manner, preferring the same rituals. The important thing is not conformity to any rituals, any laws—moral or otherwise, but that all worship God with total personal allegiance.

THINKING BACK to all the questions he had been asked, Jesus decided to ask one himself. "Whose son is the Messiah?" he began. "The son of David," they answered. "Then why does David call his son, 'Lord'?" (Psalm 110, verse 1.) Nobody was able to answer that.

Possibly Jesus was trying to show his listeners that he was more than of Davidic descent; he was also of divine descent.

The questioners had had enough. They obviously were not going to trap Jesus by questions. As usual, they ended up in the trap, not he. The Word of God, as Jeremiah said, is like a hammer. When wielded by the Son of God, it is invincible. It cannot be bought, corrupted, tricked. Jesus' questioners were soon to discover that it could not be killed, either.

Personal Problem Clinic

Former pastor

QUESTION: How much contact may a pastor have with a former parish? May he and his family ever go back to visit? What about letter-writing and Christmas greetings?

REPLY: A pastor's activities and responsibilities come to an end when he ceases to be pastor, unless a congregation arranges with him for the performance of certain services during the ensuing vacancy. After a new pastor takes over the work the former minister ought scrupulously to avoid performance of any pastoral act, or any appearance of doing so, without the approval of the active pastor. To enter a parish and perform such services independently of the pastor is decidedly out of order. Violation of this principle generally leads to trouble.

Continued friendships and occasional visits are not to be barred provided they are limited to personal good will and are not turned into an interference with parish operations. The work of the parish is under the direction of the pastor and the church council, and that set-up is always to be respected to the utmost. There may be a temptation on the part of a former pastor to express opinions about the management of affairs in a field where he once played a major part in policy-making. If a pastor cannot appreciate this situation and maintain silence, he had better stay out of the parish perpetually.

A pastor, in any contacts with a former parish, should make it a rule to speak well of his successor, boost the work he is doing, and place the best construction on all he does. Whatever situation may develop in the church it is not the function of a former pastor to become involved. The world's greatest problems have throughout our lives been settled without our little say-so, and the same will take place with congregational matters. It is extremely foolish to meddle into affairs which are not our own.

Friendly social contacts may be maintained with individuals, provided the above-mentioned principles are observed. But, even then, contacts ought not to become too frequent, pleasant though they may be. The spiritual welfare of the congregation and the progress of the kingdom of God should have first consideration.

Pay parents?

QUESTION: Should parents expect a son or daughter to pay for room and meals after he or she starts regular work, even though the elders are able to care for themselves?

REPLY: "All general statements are false, including this one"—thus wrote a Frenchman, according to Edward Bok. No blanket statement would give a satisfactory answer to this question.

Without doubt certain values accrue to young people from assuming some responsibility for living expenses as soon as they begin to earn money. People learn the shouldering of responsibility by getting under it. And younger people need to understand as early as possible what the cost of living is.

On the other hand, if a young person is working to get money for further schooling, parents will probably not wish to accept money for home expenses if they are not in need. A similar attitude may be assumed toward young people who are trying to get together money with which to start homemaking.

Even though parents accept money from a boy or girl they may set that money aside, and turn it over later to help in school expenses or to assist in furnishing a new home. It is likely that most parents desire to help their children, but there are various ways of doing it. Financial circumstances, personal characteristics of young people, actual earnings, and other factors ought to be considered in reaching a conclusion on such a question.

—EARL S. RUDISILL

Guidebook for Christians

So We Believe, So We Pray. By George Arthur Buttrick. Abingdon-Cokesbury. 256 pages. $2.75.

This title suggests duality of subject matter, that is, of faith and prayer, and in fact this is two books in one. The first is a study of the faith of the Apostles' Creed and the second a study of the Lord's Prayer. Yet there is substantial unity in the compound book, for faith is viewed not as rational belief but a prayerful commitment in the venture of love.

Part I (So We Believe) does strike off "vast issues in small paragraphs"—faith in God, Christ, Holy Spirit, the church, forgiveness, eternal life—yet with unexpected freshness and genuineness. Thus we are reminded, regarding the Trinity, that a single unity can be found only in the abstractions of mathematics; in life unity is always multiple, as of hand and arm.

Everywhere there is religious sensitivity, as in the realization that the scapegoat is not a primitive and stupid attempt to get rid of sin but instead represents "a faith that Mercy out there in the unknown can absorb man's blackness." The author is skilled in giving an experiential phrasing of truth, which reminds the reader of his own hope, needs, and faith rather than merely employing abstract theological structures. Nevertheless, the work shows much theological scholarship. Dr. Buttrick draws aptly from unusual sources of both fact and interpretation.

Part II (So We Pray) interprets the Lord's Prayer as the supreme expression of faith, yet points out that it gives both the encouragement and the model for the framing of new prayers. The treatment of prayer is perhaps not quite so outstanding as that of faith. Yet it is full of valuable insights and suggestions. For example, "The Lord's Prayer reminds us in its very first word that God is intent, not merely on individual perfection, but on the Beloved Community."

Several things strike one about this book: its readability whether for layman or pastor, its choice phrasing and quotable, vital statements, its helpfulness in interpreting difficult matters, its modernity in casting aside the old evolutionary optimism, and its evangelical faith in the power of God in Christ.

Rock Island, Ill. GEORGE B. ARBAUGH

Our Job Is Home Missions

Mission to America. By Truman B. Douglass. Friendship Press. 151 pages. $2.

In America, the chief task of Protestantism is home missions, in the broad sense of carrying the gospel to all in our homeland. This book covers the whole evangelizing work of the church, the well-established congregation, the establishment of new congregations in "Suburbia," and the revitalizing of congregations in worn-out areas, both rural and urban.

The organized church is not perfect, but the organized church through its imperfect congregations is the means of carrying forward the Christian gospel and Christian tradition. The Christian cause cannot exist or grow outside the community of believers.

The author points out that whoever professes interest in the perpetuation of our Christian heritage must of necessity be profoundly concerned with the effectiveness of these imperfect institutions called churches. The first obligation of the church is to be a new and redeemed community, then to reach out with its gospel and fellowship to all peoples. The primary mission of the community of believers is to bring the church into being where it does not now exist, to empower it where it is weak, to recreate it where it has fallen, and to unite its diverse families in one witness to its one Lord.

To carry out this mission the church must revitalize its whole structure and learn again the meaning of the doctrine of the priesthood of all believers. The book is a call to action.

Oshkosh, Wis. DWIGHT H. SHELHART

Let Puppets Be Teachers

Puppets and Bible Plays. By Josie Robbins and Marjory Louise Bracher. Muhlenberg Press. 56 pages. $1.25.

In the realm of visual education the field of puppetry is becoming popular. This craft has great possibilities in church school work because of its simplicity, its variations, and its capacity for using things at hand with very little expense.

There have been books written on the making of marionettes and the giving of puppet plays; but this very timely book combines these arts with special emphasis on religious education, and offers actual plays based on Bible stories.

The instructions for making the marionettes, both persons and animals, are easily understood—which should be a great asset for work with children. A loose-leaf plastic style of binding allows the pages to lie flat so that the patterns given may be easily traced. Authentic Bible costume suggestions are given in chart form. Clear directions are given for moving the puppets in accordance with the action of the play. Stage, lighting, and scenery are adequately discussed.

Not claiming to be an exhaustive book on the subject, it does serve to open a whole new sphere of ideas for anyone with imagination, creating the desire to go on "from there." RUTH S. SCHNEIDER

Springfield, Ohio

Man Meets God

The Struggle of the Soul. By Lewis Joseph Sherrill. Macmillan. 155 pages. $2.50.

As one starts this book and begins to see the purpose of the author, he is inclined to feel that Dr. Sherrill, Union Theological Seminary professor, is far too ambitious. In the first chapter Dr. Sherrill writes, "We propose in this book to follow the career of the human self as it passes through certain major stages, or types of experiences, during the journey from the beginning to the end of life."

However, he handles his work well and produces a book worth reading. In a day when books too frequently have a tendency to specialize in phases or departments of life, it is refreshing to read a book which treats the whole of life. The author blends his treatment of psychological problems and religious problems in such a way through the stages of life that one gets a proper perspective of the total struggle of the human soul. The value of the book is in the unique handling of each of the stages as the human soul struggles to establish or reject a relationship with things, other people, ideas, the world, and God.

One of the closing paragraphs sums up very well the theme which runs throughout, "At every stage throughout life man is confronted in some manner by the living God, in the common crises of ordinary life. In each such confrontation the human soul is challenged to growth and further maturity. And at every stage he can go forward in faith, or shrink back in unbelief."

Oneonta, N. Y. GEORGE N. THOMPSON

What Makes a Saint

A Journey With the Saints. By Thomas S. Kepler. World Publishing Co. 150 pages. $2.

The brief studies of 40 "saints" in this little book appeared in the columns of metropolitan newspapers. They were well received and request was made that they be put into book form. There is a brief preface explaining the author's interest in the saints and giving a long and not too satisfying definition of what a saint is—the criteria by which the author made his selections.

The list begins with St. Cyprian in the third century and includes nine saints before the Reformation. The other 31 are more recent, 11 in the nineteenth century, and six contemporary.

Very little is told about any of them; the date, the place where they lived and a few striking characteristics or outstanding deeds, upon which are based moral reflections dealing with current interests.

The book would make a nice confirmation or graduation gift. It has value in directing the thoughts of youth to some of the qualities and values of real saints. C. P. HARRY

Norristown, Pa.

OVERSEAS

SWEDEN: Karlstad. Aug. 23.—I SPENT last week with American Lutherans in Germany. Since my stay in the U.S. two years ago I am always happy to visit with Americans. America is far away from Sweden, but this trip to Frankfurt, the American headquarters in Germany, was in many ways like a new visit to the States.

I cannot help wondering if it was not perhaps too much like a visit to the U.S. Americans at Frankfurt have stores and shops of their own, hotels, restaurants, and snack-bars. It is quite natural that the Americans want to live in circumstances as similar to America as possible, when they are forced to be far away from home for long periods.

Nevertheless, I think it is a pity that they do not mix more with the Germans, accepting to some extent German ways of living. I did not find any hostility between Germans and Americans, but I found some kind of gulf.

Some gulf may be inevitable in an occupied country. Occupation can never be popular. The Roman occupation was not popular in Palestine at the time of Jesus. The German occupation was not popular in Denmark and Norway some years ago.

I spent several months in Denmark in 1943. It is a strange feeling now in Germany to move among the occupation personnel, whom I carefully avoided to contact in Denmark in 1943. Then the gulf was a part of the national defense. To be sure, the American occupation powers today are not regarded with the same feelings as were the Germans in Denmark. But there is something in the situation that is similar.

MY AMERICAN FRIENDS in Frankfurt took me to a basketball game. The Harlem Globetrotters beat the Boston Whirlwinds. Germans were present, sitting in special sections of the hall, but the loudspeaker was interested mainly in informing the Americans. Big posters announced: *"Rauchen verboten"* (smoking not allowed), but the Americans present pretended not to understand Ger man, and the German policemen did c course not dare to interfere with the cig arettes of the Americans.

In the American attitude, was it not some thing of the attitude of *"Herrenvolk,"* th term used by Hitler to define the supremac of Germans?

The Americans are now the leaders of th free world. The Germans of the America zone are glad to have Americans rulin over them instead of Russians. We othe Europeans outside the iron curtain muc prefer American dominance to Russian. No America has the chance to show true lead ership. A true leader respects the personal ities and characteristics of those he has t lead. He does not impose his ideas or hi standards on them. He is an understandin listener.

In Frankfurt an American Lutheran talke with me about his concern that the Churc of Sweden is so interested in Anglicanism The Church of England is dead, he said Practically nobody goes to its services. I you Swedes have parallel problems, yo should seek help where there is life.

At an American-European Lutheran stu dent conference in Sachsenhain, Verden Germany, I met a group of American stu dents. They talked with me of their sus piciousness about the relations of church an state in Sweden.

In both these cases I could not help think ing that Americans in too high a degree ap ply American standards to the Europea situation. Many people in church on Sun day is a good thing, but it is not a perfec test of healthy Christianity. Separation o church and state has certain advantages, bu it has also many disadvantages. I believ firmly that European church life has man things to learn from America, but I am quit as clear that we should not imitate Amer ican church life. What proves to be the bes way of church life in America need no necessarily be the best thing for churche in other countries.

True leaders try to understand the specia situation of everyone they have to lead. Lac

of language knowledge makes it difficult for Americans to understand the life of other peoples. Traveling in Germany, I heard several Americans speak German with considerable success. But even those who had been in Germany for two years or more did not speak fluently, and their pronunciation was horrible. As they are forced to speak German only now and then, and as they have not learned the language at school, it is difficult for them to become quite familiar with it. But the language is the way to the soul of a people.

To have power always brings temptations (to be without power brings other temptations). I think the Americans are doing a marvelous job in Europe, not least of all through their services to refugees. But for the sake of future peace I should like them to be still more outstanding as the leaders of the free world. Europeans are very sensitive to American imperialism, economical and spiritual. The unity that is created through true leadership is worth much more than the unity created by imperialism.

I should not have attached much importance to my impressions from a week in Germany had it not been that these impressions square up with what I hear from Asia in private letters and in newspaper correspondence. In Asia Americans are not finding many friends, because they do not understand the souls of the people they want to lead. In Europe Americans have better contacts and are not hated as in Asia, owing to the fact that they have European backgrounds and families. But the same menaces to friendship and true leadership exist here.

—STEN RODHE

GERMANY: Bielefeld.—THE MEETING OF the Lutheran World Federation which will take place at Hannover from July 24 to Aug. 3, 1952, is to be the greatest ecumenical meeting ever held in Germany. The preparations committee at Hannover has launched a remarkable propaganda campaign. All the printed matter, prospectuses, and posters are in four languages, as they have to go not only to the Anglo-Saxon countries, but also to Scandinavia, the Far East, South America and to other parts of the world.

Badges, collections of postcards representing the history of the Reformation, and an ecumenical hymnbook are planned.

Before the actual meeting, young Lutherans from all parts of the world will spend 12 days in camp at various places in Germany in order to get into personal contact with each other. Young visitors from abroad will also be given the opportunity to stay as guests with German families.

THE HISTORICAL SPOTS of Eisenach connected with Martin Luther are again in a state of good repair. War damages that had occurred to the Luther-house and to the Bach-house were repaired.

The Georgenkirche where Luther used to sing in the choir when he was a boy, and where he used to preach when he had become a reformer, were repaired by the Eisenach parish. The Wartburg, hardly damaged at all and in good repair again, is still a place of great attraction. It is visited by a great many people. During the last year 150,000 visitors were counted.

—FOCKO LUPSEN

LETTERS TO THE EDITOR

College list

SIR:

In my article in the Sept. 5 LUTHERAN the name of Roanoke College was omitted, and Newberry College was listed at Salem, Virginia.

Kindly make a correction. Here are some items President Oberly would like to have you include concerning Roanoke College:

The enrollment will be over 350, seven per cent more than anticipated last June. Miss Barbara J. Cline, daughter of Dr. Thomas Cline, executive secretary, Board of Pensions, is the new Dean of Women. Dr. Richard Stine is the new Director of Admissions.

No doubt you ought to note also that Newberry College is at Newberry, S. C.

GOULD WICKEY

This time the printer was to blame. Sorry.

NEWS IN THE CHURCHES

CHURCHMEN can't expect to win election to public office on their names or reputations alone; it takes money —lots of it! Political backers of Dan Poling tell him it'll cost over half a million to win the Philadelphia mayoralty! (see page 42)

ELECTED to office as State's Attorney last year, a Maryland Roman Catholic began a sweeping reform program. Last week he tripped over his first stumbling block: another Catholic, a priest who doubted things were as "lily white" as they appeared. (see below)

OFFERED a choice of volunteering to lay new topsoil on the church lawn or keeping it watered for two weeks, laymen of Emanuel Church, Menominee, Mich., who selected the second opportunity, were glad they did! Read why on page 45.

CHOICE of Northwest Synod's new mission superintendent is a logical one; he's the pastor who organizes a new mission every Palm Sunday! (see page 44)

MARYLAND:

Grand Jury Summons Publisher

BALTIMORE—The publisher of the Snow Hill *Catholic Review* was summoned today to tell the Worcester county grand jury what he knows about gambling in the county.

The summons was served on the Rev. John Sinnott Martin. Last week he published an editorial in the *Review* saying he doubted crime conditions in the county were as "lily-white" as a statement by State's Attorney John L. Sanford, Jr., would indicate.

Almost at the same time the summons was served, Father Martin received a seven-page letter from Sanford, warning him that "if you fail to appear before the grand jury I intend to ask the court to have you cited for contempt." The jury begins a new term in October.

Sanford, who was elected last year and immediately embarked on a sweeping reform program, is a Catholic.

He said a copy of the letter also had been sent to Archbishop Francis P. Keough in Baltimore, asking the archbishop whether the *Catholic Review* editorial reflected merely Father Martin's personal opinion or the views of the church.

A spokesman said the Archbishop was on retreat and would not be available for comment. The spokesman added, however, that the "Review" editorial probably reflected only Father Martin's own view. If it had been a diocesan matter, or a statement from the Archbishop, the spokesman said, it would have been identified as such.

The *Review* editorial commented: Worcester county may well be as free from gambling as any other in Maryland. It depends how free the others are. But we doubt that it is as lily-white as (Sanford's) statement might imply." It also suggested that "some one particular bookmaker may have survived Sanford's campaign against racketeers.

In his letter to Father Martin, Sanford repeated that the sheriff and his investigators "have no evidence of bookmaking activities

OHIO:

Composer Sings at Institute

COLUMBUS—The composer himself sang with the Ohio Synod church music institu

hen it presented the first public performance of his modern church anthem, "The Beatitudes." Using a melodic style reminiscent of Plainsong for this anthem, Prof. Richard T. Gore has preserved the prose rhythm of the text. It was one of several contemporary and classical anthems sung during the closing concert of the institute.

Aiming to help church organists and choir directors to develop taste in selecting music for the church, the 16th annual Institute for Church Music of the Synod of Ohio, held in Grace Church (ALC) at Fremont last month was conducted by the committee of church music of the Ohio Synod.

Professor Gore, director of the Wooster College of Music, lectured daily on the aesthetics of church music. He emphasized that the "good old music" of the 19th century and of the gospel song is neither old nor good from the point of view of church music aesthetics and history.

In the choir laboratory (*turn to page 40*)

rmer AAF radioman Donald Earl Patterson arried a former Roman Catholic girl while erseas in Bavaria. Through friends, they were d to Holy Trinity Church, N.S., Pittsburgh, Pa. ere on a July Sunday they were received into mbership by baptism and confirmation by ister William H. Keil. Their first responsibility sumed as members was sponsorship, as their ughter, Theresa, was baptized

DOLLY

story of the week

PREPARATION of the script for the Martin Luther motion picture has been underway several weeks. In the process, numerous consultations with church historians, theological professors and churchmen of the various branches of world Lutheranism have been necessary.

Recently, a rough draft of the movie script was forwarded to these consultants along with a polite request for their honest appraisal, criticisms and constructive suggestions.

The script included not only dialogue and full description of all action, but also rather detailed instructions for the camera movements. Among the technical terms used was the word "dolly," which to moving picture cameramen and technicians, means "a rolling movement of the camera toward or away from objects or persons."

When the script called for a faraway shot of Martin Luther standing before the door of the church at Wittenberg, just prior to the nailing of his theses to the oak panels, the following instruction directed the cameraman to "dolly in to Luther." At another spot, instructions stipulated the camera to "dolly along with Luther," at still another, "dolly in door with Luther."

THE FIRST time one of the church historians came across the word "dolly" he marked it with a large red wax-crayoned question mark. At the second "dolly," the question mark was a little larger, slightly redder. At the third, the pressure was so great, the crayon point had broken, but the question mark was there.

By the fifth time, the churchman's patience was clearly at an end . . .

"Who is Dolly?" he asked in bold handwriting on the margin. "I don't recall any such person in Martin Luther's life."

—DICK SUTCLIFFE

ANN CHASCO
. . . girl with grit

—PEOPLE—

Congregational Gift

Five years ago, Ann Chasco, young member of Trinity Church, Clairton, Pa., lost use of her legs because of spastic paralysis. Hospitalized two years, grit, courage and faith enabled her to learn to get about in a wheelchair and to begin earning her own livelihood.

Following rehabilitation work at the Woodrow Wilson center in Fisherville (Va.), Miss Chasco came back to her home community, her only problem—finding a place of business.

Fellow churchmen, taking interest in her efforts, furnished and equipped three rooms, complete with modern appliances; her state supplied tailoring equipment.

Ann's Tailorshop is now open and doing business!

Correction

In last week's LUTHERAN, the picture of Ann Chasco appeared by mistake above the caption and story of another brave young woman, Carolyn Bigham (*page 36, Sept. 12*).

News of Chaplains

CHAPLAIN JOHN V. PETERS, former pastor of Zion Church, New Berlin, Pa., and Gethesmane Church, Keyport, N. J., has been appointed a first lieutenant in the regular army of the United States.

A graduate of Albright College and Philadelphia Seminary ('44 and '47), Chaplain Peters entered active duty in the spring of 1949, served in the Far East Command during 1950 and the first half of this year. He is currently assigned to the 11th airborne division at Fort Campbell, Ky.

CHAPLAIN BERTRAM C. GILBERT, pastor of Reiffton (Pa.) Church, has been called to active duty and is a member of the new class of 149 Army and Air Force chaplains which began training at Fort Slocum, N. Y., on July 27.

New Language Editor

THE REV. LEOPOLD CABAN, pastor of St. Paul's (ALC) Church, Port Jefferson Station, Long Island, N. Y., has resigned his parish to become editor of Spanish literature for the ULCA.

The editorial position was created by the Board of American Missions, the Board of Foreign Missions, and the Board of Publication of the ULCA. A native Puerto Rican, Pastor Caban has been named editor for a two-year term.

The new editor attended Wagner College, was graduated from Gettysburg College and was graduated from Hartwick Seminary in 1933. Following a 10-year period in the mission fields of Puerto Rico and the Virgin Islands, he started an ALC Texas Mexican mission.

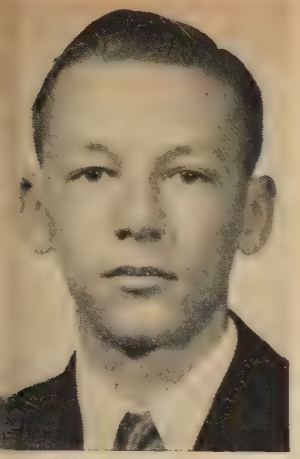
Dudde Resigns Post

The Rev. William A. Dudde, staff writer for Religious News Service, New York City, has resigned his post to become director of the public relations department, Lutheran Welfare Council, Greater New York.

Establishment of this post marks the first time a Lutheran welfare agency in the U.S. has created such a department on a full-time basis, Council officers say.

Dudde's office will

DIRECTOR DUDDE
. . . first such post



GUNNAR ZAGARS
. . . one in thousands

maintained at Council headuarters—105 East 22nd St.

P Student to Yale

GUNNAR ZAGARS, junior in elinsgrove (Pa.) High chool and barely 16, will nter Yale University this nonth on a full scholarship rovided jointly by the Ford oundation and Yale Uniersity to promising students ho, in the opinion of the holarship committee, can uccessfully carry university ork with less than high hool graduation.

In competition with thouands of boys from all over e nation, 54 were selected study at Yale on the basis rigid aptitude tests and illege entrance examinaons. All the more remarkle in Zagars' case is the ct that he has been in merica only five years—ving received his early ucation in Latvia. His her is professor of ecomics at Susquehanna U.

BRIEFLY SPEAKING

Too often churchmen of already established congregations silently resent the "intrusion" of another church in the immediate area. Not so in Klamath Falls, Ore. When the pastor of an Evangelical Lutheran Church (ELC), the Rev. Irvin Tweet, heard of the plans for a new ULCA mission in this vicinity, he wrote Board Missionary M. Roderick Anderson, "You are to be congratulated! We are happy and thankful to God that another Lutheran church will soon be in our midst. I have always felt that another parish would strengthen the cause of Lutheranism rather than impair any certain congregation's growth. We will be looking forward to meeting you!"

Dayton (Ohio) church-goers glancing at the church page of the *Daily News* during a recent hot spell were amazed to read that at the Christian Tabernacle the next Sunday, the program would feature a nationally known radio singer as soloist and a "Christmas in July" service complete with carols, tree and "an actual snowstorm" aided and abetted by "air-conditioning."

The librarian of the District of Columbia library reports that among current "best sellers" (from the library's standpoint) are "Kon-Tiki" which was recently condensed in "Reader's Digest," "Across the Himalayas to Forbidden Tibet" by Lowell Thomas, Jr., and Roland Bainton's "Here I Stand," biography of Martin Luther!

In order to raise funds to repair his French church, a Roman Catholic priest in Saone, France, has been making weekly 114-foot plunges into the River Doubs as 3,000 watch each performance. The priest charges 30 cents admission to his high diving exhibition. The ritual was begun when special collections and bazaars failed to produce sufficient funds. Father Simon is assisted by a corps of local divers, all of whom dive from 65-foot towers. The priest alone scales the giddy height, stands erect on the springboard, crosses himself, then plunges into the river.

Cost of maintaining a single missionary has increased one-third, report Methodist officials in Philadelphia. The average amount needed to keep a single missionary on the foreign field: $2,400 a year. The Methodist Church needs 875 ministers, 400 teachers for schools and colleges, 50 deaconesses, 2,500 young women for nurses' training.

CORNERSTONE for the new library at Chicago Seminary was laid last month (Aug. 5) by Dr. Arm G. Weng (right), president of the Maywood, Ill., institution. Speaker at the ceremonies was D J. Allen Leas (left), oldest living graduate, member of the first graduating class, former preside of the seminary board of directors, and pastor emeritus of Holy Trinity Lutheran Church, Chica

those present became acquainted with 16th-18th century composers. Under the direction of Dr. William R. Reese, professor of music in Haverford College, the institute choir sang these anthems in the closing concert.

In public concerts Dr. Heinrich Fleischer, professor at Valparaiso University, played Bach's "Organ Mass" and three compositions by Ludwig Lenel and Johann Nepomuk David.

Other staff members were Dr. Ulrich S. Leupold, professor in Waterloo (Canada) College and Seminary; Grigg Fountain, professor of organ at Oberlin (Ohio) Conservatory and director of St. Paul's (Missouri Synod) Church choir of Cleveland; Phillip Malpas, organist and choirmaster of Grace Episcopal Church of Sandusky; and the Rev. Willard I. Hackenberg, pastor of Trinity Church, Canton.

Organists and choir leaders, pastors and others interested in music in Ohio, Kentuck and West Virginia congregations attended th institute.

FROM AS FAR AWAY as Florida and Canad even from California, they came to Colu bus to attend the area Institute on Hor Missions. The institute, sponsored by t National Lutheran Council, was held la month at Capital University. For four da pastors gave attention to the church— foundation, its doctrine, and its life. Spea ers included the Rev. Gerhard Frost, Luth College; Dr. T. A. Kantonen, Hamma; E. S. Hjortland, of Central Church, Min apolis; the Rev. George S. Schultz. Th four represented four different NLC grou

AT OXFORD, Pastor James R. Baldwin expecting to see the roof on a chapel ext sion to Luther House by the time students rive this week. Students have contribu more than one-fourth of the $10,000 cos

E. RUDOLPH WALBO

ENNSYLVANIA:

What May a Pastor Expect . . ?

LANCASTER—Interest in the annual Lutheran Laymen's Retreat of the Lancaster Conference Brotherhood (Sept. 14-15) centered about discussion by two pastors and a layman on the subject "What Can a Pastor Expect of His Laymen?" The two-day sessions were held at Central Manor Campmeeting, Mountville.

Speakers included Pastors Ernest Leer and James Harrison, and Layman LeRoy Greneman. At other sessions last week-end, pastors Raymond Fetter and Herbert Hohman and Layman Fred Zuch discussed the topic "God, Christ and the Holy Spirit!"

Laymen and pastors from both Central Pennsylvania Synod and the Ministerium of Pennsylvania attended. Pastor Charles Brobst of Telford was the opening night speaker.

ABOUT 200 LUTHERAN men from Columbia, Wrightsville, Marietta, Maytown, Mount Joy, Landisville and Chestnut Hill attended the third annual outing Aug. 16. The group represented churches of both synods on this territory.

Released time from the public school for religious education has been granted again to the United Churches of Lancaster County. Approximately 600 children of the fifth and sixth grades (pre-confirmation age) participate in the program held in approximately 12 church buildings and at the Evangelical and Reformed Seminary. Although the project is interdenominational, Lutheran pastors have been instrumental in launching the program and supervising it during its nine years of operation in Lancaster city. The annual budget is a little over $4,000.

THE REV. DAVID E. MAUGANS of Harrisburg will become the first full-time executive secretary of the United Churches of Lancaster County Oct. 1. Lutheran churches play a leading part in this organization.

THE WENRICH CHURCH, Shellsville Parish, proceeding with the building of the first church building in over 150 years. Organized before 1793, the church buildings have

CAMPUS

GETTYSBURG College President Henry Hanson spoke Aug. 31 to 29 students completing requirements for graduation at the summer session. The group will receive diplomas at commencement exercises next June.

NEWBERRY College opened its 95th year Sept. 13. Students arriving for classes found the campus face slightly altered: the new library facing the quadrangle will soon be ready for occupancy, Wright Recreation Hall is now located near the gym, college streets have been repaved, one street through the campus has been closed and filled, leveled and sodded to make it a part of the campus.

GETTYSBURG Seminary President-elect Harry Fridley Baughman will be inaugurated at ceremonies in the Chapel of the Abiding Presence Oct. 4 (10:30 A.M.). At a luncheon following the inaugural address, ULCA President Franklin Clark Fry will speak.

CENTRAL Seminary witnessed the installation of the Rev. Gerhard Gieschen as associate professor of systematic theology on Aug. 29. The service was held in Salem Church, Fremont, Nebr., was conducted by Pastors H. Vance Baird and Paul H. G. Moessner, chairman and secretary of the seminary board of directors.

CARTHAGE College's 1951 senior class officers included three boys and a girl. All three fellows entered Chicago Seminary this week to prepare for the ministry!

THIEL College began its 82nd academic year last week with two new faculty members. Dr. Robert S. Cope, assistant professor of history, spoke at the opening convocation Monday of this week.

ULCA FOOTBALL SCOREBOARD

Friday, September 21
Culver-Stockton at CARTHAGE

Saturday, September 22
GETTYSBURG at Bucknell
LENOIR RHYNE at Davidson
Wayne STC at MIDLAND
Upsala at MUHLENBERG
Catawba at NEWBERRY
WITTENBERG at Ohio Northern

been owned by the Lutheran and Reformed congregations together. The present building, situated at Linglestown, was erected in 1857. The future church, now under construction, will be owned by the Lutheran congregation alone; estimated cost about $55,000.

THE REV. GEORGE R. DEISHER, for 45 years pastor of the Jonestown Parish, has retired. Members held a farewell reception.

ON OCT. 1 Dr. J. H. Musselman, pastor of St. John's Church, Lancaster, will retire from the active ministry after 50 years.

A NEW EMPHASIS was placed on the Luther League Rally of the Lancaster Conference (Sept. 12, Trinity Church, Mt. Joy). In place of a pre-confirmation rally the Sunday before Palm Sunday, the Luther League invited all the young people who would be the catechetical classes this fall as spec guests. Pastor Stephen Schullery, of H shey, was the speaker.

THE REV. LUTHER SCHLENKER of Perka and DR. ERNEST J. HOH of Lancast preached at the Mt. Gretna Chautauqua t summer. ERNEST J. HO

SOMEONE using 620-size camera film took roll of photographs at the Iowa City Luth League of America convention last month, r moved it from the camera and promptly lost Later, ULCA News Service Director Carl Ko penhaver found it, was unsuccessful in locati the owner. Returning to Philadelphia, the new man had the roll developed, would be happy forward the prints to the person identifyi himself as the photographer of this shot!

PENNSYLVANIA:

Poling Looks for $550,000

PHILADELPHIA—Backers of Dr. Dan Poling (chaplain of the Chapel of the Fo Chaplains and editor of *The Christian H ald*) for mayor of Philadelphia on the R publican ticket this fall are leaving noth to chance.

A minimum of $550,000 will be needed elect the Baptist clergyman, political visors tell him. Much of the money

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DENVER, COLO.

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at 16th and Jefferson
7:30 P.M. Evening Service
at Broad and Boulevard
7:30 P.M. Thursday
at Broad and Boulevard
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In St. Louis
A WARM WELCOME AWAITS YOU
at
ST. MARK'S
ENGLISH LUTHERAN CHURCH
6337 CLAYTON ROAD
(Just west of Forest Park)
MARVIN F. SIELKEN, Pastor
Sunday School ..... 9:30 A. M.
Worship Service ..... 10:45 A. M.

OHIO SYNOD churchmen are rooting for the Cleveland Indians to win the American League pennant this month. In order to help their favorites and, at the same time honor their pastor, laymen of St. Luke's Church, Youngstown, recently (see "The Lutheran," Aug. 22) sponsored a "Pastor Maynard A. Stull Night"—a baseball excursion to Cleveland for the Indians-Chicago White Sox game. Here, Pastor Stull poses beside some of the publicity prior to the game

come from a finance committee of 100, each of which is pledging a personal $500, promising to collect another $5,000 from other sources.

OFFICIALS of the Lutheran Social Mission Society of Philadelphia are laying groundwork for their 50th anniversary appeal for $50,000. Speakers will be appearing before church and religious groups throughout the city during the next few months urging participation in the campaign.

The Rev. William E. Nye, pastor of Temple Church, Brookline, has informed his council of his wish to "retire upon the calling of my successor." The church council has indicated its intentions of naming him pastor emeritus.

THE FIRST FALL meeting of the Lutheran Social Union, organization of pastors and laymen of both ULCA synods in the city, will be held at LuLu Temple the evening of Oct. 31, it has been announced by President Edward Reardon. Officers for the coming year will be elected at that time.

PENNSYLVANIA:

Music Workshops Set Up

WILLIAMSPORT—Two workshops on Church Music have been set up in Susquehanna Conference by the synodical committee on worship. One will be held at Susquehanna University in Selinsgrove on Sept. 24, the other at Grace Church, State College, on Sept. 25. Leaders will be Pastor E. Raymond Shaheen of Messiah Church, South Williamsport, and Layman Frederick B. Snell, minister of music in St. Mark's Church, Williamsport. Attention will be centered on the physical setting of worship, and on anthems for the Church Year.

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LUTHERAN WORLD ASSEMBLY
at Hanover, July 25, 1952

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Tourist class—approx. $340 round trip
Cabin class—$470 up

Special tours planned for before and after conference will be announced when sailing schedules are published. For personal attention to your individual requirements, contact

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Sister Lydia Fischer
3201 West School House Lane, Phila. 44, Pa.

Men of St. Luke's Church, Springfield, Ohio, took 28 boys for a Friday-to-Sunday camp adventure. "A lot of work was required," said Pastor Kermit Jay Bishop, "but it was a happy experience"

TRINITY CHURCH, Hughesville, has received a bequest of $5,000 from the estate of J. Raymond Laird.

IN CALIFORNIA....

Berkeley—Oakland

A Growing Church
Invites You Sundays
8:30 A.M.—11 A.M.

Ross F. Hidy, Pastor

St. Michael's Lutheran Church

Alcatraz and Benvenue Avenues
(Near the Pacific Lutheran Seminary and the U. of California)

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Fremont, Nebraska

CHRIST CHURCH, Lewisburg, has called J. George Ribble, Mus.D., as minister of music. He assumes his duties this month.

Two teaching clinics are planned for Susquehanna Conference. One is being held Sept. 17-18 at Messiah Church, Mifflintown, the other on Oct. 1 and 2 at First Church, Watsontown. The Rev. George E. Whetstone, assistant to the president of synod, and a representative from the Parish and Church School Board are leaders.

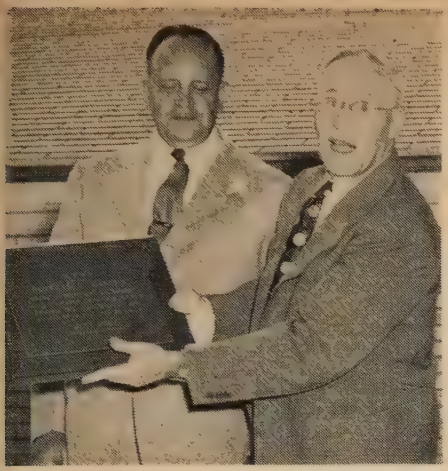
SISTER MARY JANE JESSEN, Susquehanna graduate, will visit the congregations of conference this fall in the interest of the Diaconate. She is the parish deaconess of University Church, Seattle, Wash., and has been given a year's leave of absence in order to give full time to promoting interest in the work of the Diaconate and to enlist young women in full-time service in the church.

PAUL W. DE LAUTER

WISCONSIN:

Missionary Superintendent Named

MADISON—The Rev. Dwight L. Shelhart, well-known Northwest Synod mission organizer who writes a new "Palm Sunday Story" each year, has been named mission-



Board President Bertram Kenyon receives plaque for "outstanding leadership, unselfish devotion" to Old People's Home, Zelienople, Pa., from Dr. Albert W. Steinfurth, of Wilkinsburg

ary superintendent of the synod.

When Stewardship Secretary George McCreary undertook to collect funds to replace the antiquated jallopy at Rocky Boy (Montana) he didn't dream of the kind of response his appeal would receive. In July, the total was about $1,600. Then Illinois Luther Leaguers added $1,200. Needed to complete the project for this Indian Mission work is $1,203.72. Since most of the Indian boys and girls must be transported in the mission bus, this appeal for two station wagons has hit the hearts of Lutherans in many areas.

FIFTEEN MEMBERS of Emanuel Church, Menominee, Mich., sweated through a blistering August day spreading topsoil, preparing the new church lawn in time for the fall meeting of the Wisconsin Conference. Those who volunteered to water the lawn the first few days struck it lucky—it rained at least an hour a day for nine days!

FIRST CHURCH, Platteville, has purchased adjacent property for a parish house.

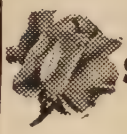
THE REV. MERRELL E. BOULTON, Milwaukee, recently celebrated 52 years in the ministry by preaching in his son's congregation.

MISS MARGARETE HUEBNER of Nuremberg, Germany, began her new duties Aug. 8 as parish secretary at St. Luke's Church, Waukesha.

LAYMEN AT St. John's, Beaver Dam, are convinced a church needs a wrecking crew as well as a construction gang. Ten men spent three evenings breaking up the old sidewalk and carrying it away. It took one day to lay the new walk!

THE FALL WMS convention will be held Oct. 15-16 in the new St. Matthew's Church, Wauwatosa.

PENTECOST CHURCH, Milwaukee, has deserted their church building on West Burleigh Street, in favor of a moving picture house, but only until the new $200,000 building is completed about Jan. 1.



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THE LUTHERAN HOME at Fond du Lac observed the annual Harvest Home Festival Sept. 9. The Rev. Amos G. Streich, president of the Wisconsin Conference, was speaker.

After a long pastorate at Grace Church, Kenosha, Dr. C. C. Roth has resigned. The Rev. John Gable is serving as supply pastor.

THE REV. GEORE B. AMMON, Parish and Church School Board visual aids representative, conducts a clinic at Platteville Sept. 20

LUTHER MEMORIAL congregation, Madison, is spending $10,000 on improvements.

Dr. Edwin Moll, director of the Near East Branch of Lutheran World Federation, Jerusalem, spent 15 days of his furlough in a Madison hospital, where he underwent surgery. He expects to return to the Near East by Oct. 1.

THE REV. G. WILLIAM GENSZLER was installed Sept. 16 at First United Church, Sheboygan, by Synod President Paul Bishop.

BUILDING CONTRACTORS have so much work in Waukesha, that the St. Mark's mission has found difficulty getting bids.

CHARLES A. PULS

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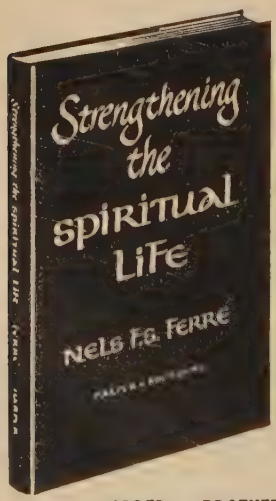
—DANIEL A. POLING



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HARPER & BROTHERS

DECEASED

Mrs. J. H. Miller

Mrs. Anna Levering Miller, wife of Dr. J. H. Miller, retired Pittsburgh Synod pastor, died in New Castle, Pa., Aug. 29. She was 79.

Born in Brodheadsville, Pa., June 6, 1872, she was married to Pastor Miller in 1897. For a number of years she served as president of the Pittsburgh Synodical WMS.

Surviving are her husband; a son, T. Kenneth Miller, of Port Elizabeth, South Africa; a daughter, Miss Adeline Miller, of New Castle, Pa.; and a grandchild.

The funeral service was held Aug. 31 in St. John's Church, New Castle, by Pittsburgh Synod President G. Lawrence Himmelman assisted by Pastor A. E. Simon.

Mrs. Arthur B. Obenschain

Mrs. Katherine Weirth Obenschain, widow of the late Dr. Arthur B. Obenschain, died in Winston-Salem, N. C., Aug. 18. She was 68.

With her husband, she served in pastorates at College Point and Albany, N. Y., and Lexington, S. C. Since her husband's death, she had resided with a daughter.

Surviving are the daughter, Mrs. Vincent J. Vierling; two sons, Arthur W. Obenschain, Hyattsville, Md., and James L. Obenschain, of Gatlinburg, Tenn.; a sister and a brother, both of Brooklyn, N. Y.

The funeral service was conducted in St. Stephen's Church, Lexington, S. C., Aug. 20 by South Carolina Synod President Karl W. Kinard.

Mrs. Frederick Rabe

Mrs. Emma Rabe, wife of Dr. Frederick Rabe, retired Midwest Synod pastor residing in Lincoln, Nebr., died July 14. She was 83.

Born in Hannover, Germany, November 1867, she came to America with her husband in 1906. With him she served in pastorates in Bloomfield and Lincoln, Nebr.

Surviving are her husband, two sons and a daughter, and seven grandchildren.

The funeral service was conducted by Dr. Martin Schroeder.

Mrs. Herman E. C. Wahrmann

Mrs. Emma L. Wahrmann, wife of the Rev. Herman E. C. Wahrmann, administrative secretary of the Good Shepherd Home in Allentown, Pa., died Aug. 13 in Cape May, N. J.

Born in Philadelphia, Pa., she was married to Pastor Wahrmann in 1898, served in pastorates in Lykens, Turbotville, Numidia, Lock Haven and Allentown.

Surviving are her husband; five daughters, Mrs. Earl Snyder, Shamokin, Pa.; Mrs. Henry A. Kriebel, Babson Park, Mass.; Mrs. Robert Horlacher, Wescoeville, Pa.; Ruth K. and Frieda L., of Allentown, Pa.; a son, Rev. M. Luther Wahrmann, of Palmerton, Pa.

The funeral service was conducted in Allentown Aug. 17 by Dr. Phares G. Beer.

CHANGES OF PASTORATE

ASSIGNMENT OF CHAPLAINS

ARMY

Beahm, Andrew H. From Fort Lawton Personnel Center, Seattle, Wash. To 7th Regt., 1st Cav. Div., APO 201, c/o PM, San Francisco.

Belt, John H. From Hq. Army Arctic Trng. Center, Seattle, Wash. To Walter Reed Medical Center, Washington, D. C.

Canis, Robert P. From Hq. 1st Cav. Div., APO 201, c/o PM, San Francisco. To 2922 W. Bertona St., Seattle 99, Wash.

Duhrkop, Gustav F. From 7815 SCU, APO 178-A, c/o PM, New York City. To Hq. & Hq. Co. 7720 ECRD, APO 872, c/o PM, New York City.

Hinkeldey, Howard W. From Camp Stewart, Ga. To 736 AAA Gun Bn., Fort George G. Meade, Md.

Keeler, Robert J. From 2nd Armd. Div., Camp Hood, Tex. To Hq. CC "B," 2nd Armd. Div., APO 42, c/o PM, New York.

Lewis, Samuel A. From Fort Dix, N. J. To 466 AAA Bn., Camp Edwards, Mass.

Miller, James W. From Bethany Church, Cleveland, O., associate pastor. To 101st Airborne Div., Camp Breckinridge, Ky.

Roth, John D. From Grace Church, Deephaven, Minn. To The Artillery Center, Fort Sill, Okla.

Woods, John O. From Hq. Frankfurt Mil. Post, APO 757, c/o PM, New York City. To Hqs. Second Army, Fort George G. Meade, Md.

NAVY

Brosius, George R. From Camp Pendleton, Oceanside, Calif. To Hq. Co., Hq. Bat., 1st Marine Div., FMF, c/o FPO, San Francisco.

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Provost

BURNITE, DAVID C., JR. From NTS, Newport, R. I. To USS SALERNO BAY (CVE-110), c/o FPO, New York City.

HOLLAND, CHARLES F. From USS CONSOLATION. To Naval Shipyard, Portsmouth, Va.

LEWIS, JAMES W. From US Naval Hospital, St. Albans, N. Y. To Chaplain's Office, NAS, Pensacola, Fla.

MICHAEL, DON M. From Zion Church, Hickory, N. C. To USS ANTIETEM, c/o FPO, San Francisco, Calif.

SASSAMAN, ROBERT S. From Ntl. Naval Medical Center, Bethesda, Md. To USS ROANOKE (CL-145), c/o FPO, New York City.

AIR FORCE

MILLER, JOHN H. K. From 7200 nd Af Wg. To 85th Air Depot Wg., APO 207, c/o PM, New York City.

MUMFORD, KARL L. From Glen Rock parish, Pa. To SAAMA AMC, Kelly AFB, Texas.

PIERCE, PALMER P. From Air Chaplains' Office, Washington, D. C. To Hq. Tactical Air Command, Langley AFB, Va.

SHANER, MARTIN L. From Fairfield Suisun AFB, Calif. To PCS 9th Bomb Wg., Travis AFB, Calif.

STELLING, THOMAS O. From American Lutheran Mission, Monrovia, Liberia, Africa. To 3500 Pilot Tng. Wg., Reese AFB, Texas.

TRUMP, PAUL A. From St. John's Church, Catawissa, Pa. To 3750 Technical Tng. Wg., Sheppard AFB, Wichita Falls, Texas.

MISSIONARIES

DEPARTURE TO OVERSEAS FIELDS

Miss Martha B. Akard, to Japan. Aug. 30. Kyushu Jo Gakuin, Murozono, Kumamoto.

The Rev. David Lindell, to India. Sept. 27. Guntur, Guntur District, Madras Presidency.

The Rev. and Mrs. Albert Alsop, to Argentina. Oct. 28. Azul, F. C. S.

The Rev. and Mrs. Clarence Lomperis, to India. Oct. 23. Rajahmundry, Madras Presidency.

The Rev. and Mrs. George Phillips, to India. Oct. 23.

DR. EARL REBER, to Liberia, Aug. 16. Lutheran Mission, Monrovia.

The Rev. and Mrs. Samuel Schmitthenner, to India. Oct. 15. Guntur, Guntur District, Madras Presidency.

The Rev. Charles Springer, to India. Oct. 23. Rajahmundry, Madras Presidency.

Sister Elizabeth Warstler, to India. Oct. 30. Guntur, Guntur District, Madras Presidency.

ARRIVALS FROM OVERSEAS FIELDS

Dr. and Mrs. L. S. G. Miller, from Japan. Aug. 7.

The Rev. and Mrs. Otto Spehr, from Liberia. Aug. 28.

COLLEGE NURSE WANTED

Hartwick College, Oneonta, New York, is seeking a college nurse, beginning Sept. 4, 1951. Candidate should have a minimum of R. N. from a good school; public health nursing or clinical experience desirable. Preferred age, 25-35. Registration or license must be in New York State. One month's vacation. Automobile desirable but not required. Address: Henry J. Arnold, President, Hartwick College.

WANTED

Full time person who can act as organist, music director, and parish secretary and worker. Pleasant conditions in a small congregation in a small town. Good climate. State qualifications and salary expected. Address: St. Matthew's Lutheran Church, Kings Mountain, North Carolina.

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ULC CALENDAR

SEPT.

19-20. Board of American Missions. Toronto, Canada

24-26. Women's Missionary Society Convention. Pacific Synod. St. Mark's Church, Portland, Ore.

26. Brotherhood Convention. Midwest Synod. St. John's Church, Norfolk, Nebr.

29. Brotherhood Convention. Pacific Synod. St. James' Church, Portland, Ore.

OCT.

2- 4. WMS Convention. New York Synod. St. John's Church, Albany

3- 4. WMS Convention. Pittsburgh Synod. Trinity Church, Ellwood City

3- 4. General German Conference, ULCA. Zion Church, Baltimore, Md.

7. Brotherhood Convention. Canada Synod. St. Peter's Church, Kitchener, Ontario

7- 9. WMS Convention. Northwest Synod. Holy Trinity Church, Minneapolis, Minn.

9-10. WMS Convention. Midwest Synod. First Church, Oklahoma City, Okla.

9-11. WMS Convention. Michigan Synod. Cross of Glory Church, Detroit

9-11. WMS Convention. Texas Synod. Trinity Church, Miles

11-14. WMS Convention. Illinois Synod. St. John's Church, Sterling

13. Brotherhood Convention. Ministerium of Pennsylvania. St. Luke's Church, Reading

13-14. LL Convention. Connecticut State. Grace Church, Hartford

14-16. WMS Convention. South Carolina Synod. Mt. Tabor Church, West Columbia

16-18. WMS Convention. Indiana Synod. St. Luke's Church, Fort Wayne

16-18. WMS Convention. Georgia-Alabama Synod. St. Paul's Church, Savannah, Ga.

17-18. WMS Convention. Maryland Synod. Luther Place Memorial Church, Washington, D. C.

19-21. WMS Convention. Kentucky-Tennessee Synod. First Church, Louisville, Ky.

20-21. Brotherhood Convention. West Virginia Synod. Jacksons Mill

20-21. Brotherhood Convention. Illinois Synod. Trinity Church, Rockford

25-26. LL Convention. Indiana Synod. St. Mark's Church, Indianapolis

26-28. LL Convention. Ohio Synod. Wittenberg College, Springfield

NOV.

4. Brotherhood Convention. Indiana Synod. Grace Church, Elkhart

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IN CONCLUSION . . . . . .

IT'S MOST IMPORTANT that our pastors have clear understanding of the Christian teachings, but what good does that do if people in the pews don't develop this understanding too?

We Lutherans are probably better instructed in the teachings of our church than people in other denominations. But a lot of us have a pale substitute for genuine knowledge of the Christian gospel. We are likely to pick up about the same run-of-the-mill ideas that we find among people around us.

That was evident in answers to a questionnaire circulated among members of St. Paul's Church, Northside, Pittsburgh, as reported by The *Lutheran Standard*. The first question was: "I believe that man is basically good."

Probably 90 per cent of the American population would say "yes." Actually 83 per cent in St. Paul's gave that answer. They were probably thinking about their friends and neighbors, whom they consider generally decent and honorable. Or maybe they didn't understand the question.

Suppose you ask, "Do you believe that men can be good without God?" Then most people will likely be puzzled, and say they suppose not. But that's what it means to be "basically good," to be good because of our own nature and by our own efforts. The rock-bottom Christian teaching is that we are not basically good. Without God's redeeming love we run downhill like water.

IT SHOULDN'T TAKE much study of the facts to convince us of this. Where does this insane grappling for triumph in international affairs come from, unless from the hearts of human beings? How do all the gangsters and gamblers (including their friends in city hall) make a living, except by cashing in on the normal greed and foolishness which they find in folks like us?

Of course many of the people we know are honest and kind, because God's light is struggling through the natural darkness of their lives. Turn off the light, and the darkness closes in. We are people in need of knowing we have a creator, and that our proper destiny is to love and serve him. We can't succeed in that unless we come within the magnetic field of him whom the Father sent to be our Saviour. Until then we gyrate around the fixed center of our self-concern.

Christian faith isn't a matter of good advice in how to be kind. It's concerned with a continuous and radical relocation of the center of our existence—from ourselves to God. You won't get that at the Rotary Club. Kindness and decency are by-products of salvation through Christ. They can't exist in us as a result of New Year resolutions.

THERE WERE 18 QUESTIONS on the list at St. Paul's, and I have mentioned only one. (Another was: "I actually believe that my body will rise from the grave." Seventy-three of 185 at St. Paul's said "no.") The point is, we Christians aren't students of the essentials of our faith. We depend on listening to people talk at us (preachers, Sunday school teachers), and don't do enough work ourselves.

We need the Bible, discussion groups, books to read, time to think. We don't have to memorize the names of all the Hebrew kings or prophets. But the simple essentials which we find in our Catechism should be understood t h r o u g h and through.

Elson Ruff

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